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THE  
BASIS  
OF  
NATIONAL WELFARE:

CONSIDERED IN REFERENCE CHIEFLY TO

THE PROSPERITY OF BRITAIN,

AND

SAFETY OF THE CHURCH OF ENGLAND:

WITH AN EXAMINATION OF

*The Parliamentary Reports*

ON EDUCATION, THE POLICE, THE POPULATION OF PARISHES,  
AND THE CAPACITY OF CHURCHES AND CHAPELS:

And a further Illustration of the Chief Facts noticed in

“THE CHURCH IN DANGER:”

IN A SECOND LETTER TO

*The Right Hon. the EARL OF LIVERPOOL, K. G.*

BY THE REV. RICHARD YATES, B. D. F. S. A.

CHAPLAIN TO HIS MAJESTY'S ROYAL HOSPITAL, CHELSEA, RECTOR  
OF ASHEN; AND ALTERNATE PREACHER TO THE PHILANTHROPIC SOCIETY.

If ye know these things, happy are ye if ye do them.

St. JOHN xiii. 17.

The only subjects worth a wise man's serious notice are Religion and  
Government.

WARBURTON.

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## CONTENTS.

---

	Page
§ 1. Prefatory Observations, - -	1
§ 2. Outline of the argument, - -	10
§ 3. Recapitulatory heads of former letter,	21
Established Church—its administration— Legislative defect—Induction of facts —Inferences—Bible societies—Metho- dism—Society for Christian knowledge— National schools—Residence acts—One parochial church—Requisite legislative enactment.	
§ 4. Points for further elucidation, -	27
Necessity of established Religion—Paro- chial public worship—Pastoral offices— Danger of neglected surplus population —National habits—Parliamentary enqui- ries—Statement of facts—Induction of particulars—Legislative assistance—Re- medial measure—Existing laws—Diffi- culties — Communications — Published opinions—Object of present tract.	

- |                                                                                                                                                                                                                                                                                                                                                    | Page |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| § 5. Religion necessary to well-being of Civil Society, - - - - -                                                                                                                                                                                                                                                                                  | 32   |
| <p style="margin-left: 40px;">Hooker — Bolingbroke — Warburton —<br/>           Dissolution of governments — Admission<br/>           of opponents — Modern opposition — its<br/>           consequences — Danger of neglect —<br/>           Means of prevention.</p>                                                                             |      |
| § 6. Necessity of Public Worship, -                                                                                                                                                                                                                                                                                                                | 45   |
| <p style="margin-left: 40px;">Antiquity — Christian assemblies — Foun-<br/>           der of Christianity — Basis of national<br/>           churches.</p>                                                                                                                                                                                         |      |
| § 7. Parochial administration of Religion,                                                                                                                                                                                                                                                                                                         | 49   |
| <p style="margin-left: 40px;">Constitutional necessity — Toleration act<br/>           — Increase and change of population —<br/>           Constitutional provisions.</p>                                                                                                                                                                         |      |
| § 8. Danger of a neglected superabundant<br>parochial population, - - -                                                                                                                                                                                                                                                                            | 54   |
| <p style="margin-left: 40px;">Opinion that establishment unnecessary —<br/>           Causes — Undivided parishes — Obsolete<br/>           privileges — Chapel system — Neglect of<br/>           pastoral offices — Injurious consequences<br/>           — Circulating of profane Books and dan-<br/>           gerous principles — Remedy.</p> |      |
| § 9. National Habits in opposition to ac-<br>knowledged truths, - - -                                                                                                                                                                                                                                                                              | 67   |



Disuse of public worship—The poor—  
 The wealthy—Loss of pastoral character  
 —Neglect of Sacraments—Impossibility  
 of duly administering the Lord's Supper—  
 Means of grace—Public manners—Par-  
 liamentary reports—Examination of ma-  
 gistrates—Oblivion of importance of Pub-  
 lic worship.—Public morals—Palliative  
 remedies—Enquiries in Parliament—Po-  
 lice—Shaftesbury—Prisons—Mendicity  
 —Spirituous liquors—Manufactures and  
 agriculture—Poor laws—Curates—Non-  
 residence—Schools and education—  
 Their importance—Not alone sufficient  
 —Argument from Scotland corrected—  
 Supposed causes of defect—Real cause—  
 Instance and proof—Legislative, literary,  
 and clerical attention not sufficiently di-  
 rected to this cause.

§ 10. Examination of Parliamentary docu-  
 ments on Population, Parishes, Bene-  
 fices, Capacity of Churches, &c. 120

Necessity of ascertaining facts—General  
 average—defectively explained in former  
 letter—Proportion adopted by Queen  
 Anne's parliament—for present adoption  
 —Means of further examination—Speech  
 of the Earl of Harrowby.

	Page
§ 11. Restatement and Revision of Facts in the Parishes of the Metropolis district, - - - - -	131
§ 12. Comparative statement of foregoing Facts, from the account printed by order of the House of Lords, -	141
§ 13. Result of comparison, - -	147
§ 14. Further means of elucidation, -	149
§ 15. Abstract notice of all Parishes in England and Wales of 2000 Inhabitants and upwards, - - -	154
§ 16. Coincidence with general view and result, - - - - -	158
§ 17. Legislative assistance requisite, -	161

Private and parochial inefficiency—New and stupendous power in Parliament—Application to present subject—Instance of efficacy on another difficult subject—Similar result expected—Anticipated sources of opposition—Necessity of Church Polity—Probable causes of co-operation—True Glory of effecting this national benefit.

- |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Page |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| § 18. Outline of proposed measure, -                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 183  |
| General heads of a bill—Precedent decimo Annæ.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |      |
| § 19. Difficulties examined, - -                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 199  |
| Supreme authority—Parochial privileges—Subdivision of parishes—Constitutional advantages—Right of patronage—Private patronage—Tenure of benefices—Incumbents protected for public not private benefit—Ecclesiastical payments—Difficulty—General purpose of tithes—Dr. Bentley's defence of English clergy—Maintenance of ministers—Royal message Geo. I.—MSS. in archives of the House of Commons—Report of commissioners—Personal tithes—Pound rate—City of London how charged—Pew rents of chapels—Expected acquiescence in new law. |      |
| § 20. Expence, - - - - -                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 235  |
| Public opinion—Important National benefit—Expence comparatively small—Cases of inferior moment—Beneficial consequences—argument from authority.                                                                                                                                                                                                                                                                                                                                                                                         |      |
| § 21. Acknowledgements for private communications and assistance, - -                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 242  |

	Page
§ 22. Public statements of opinion, -	246
British Review, 246—Critical Review, 253 — Gentleman's Magazine, 263 — Christian Observer, 265—Augustan Review, 277—Monthly Review, 315—Sermon by Dr. Knox, 319—Speech of the Earl of Harrowby, 323—Quarterly Review, 329—British Critic, 337—Edinburgh Review, 338—Letter to John Coker, Esq. 345—Review by Robert Wood, 349—Visitation Sermon by Rev. G. Mathew, 351—Statement, &c. of Manchester, Rev. C. D. Wray, 352—Dr. Middleton, Bishop of Calcutta, 357—British Review, 365—Bishop Porteus, 371.	

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## BASIS OF NATIONAL WELFARE.

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MY LORD,

IN an age when the Human Mind is thought to have attained a degree of improvement never exceeded, if ever equalled;—when Science in all its branches is supposed, by a rapid progress, to be calling into action the utmost range of human intellect;—when the most profound and difficult subjects are become the topics of daily discussion;—when the Construction and Conduct of Society,—the theoretical, indefinite, and abstruse doctrines of Political Economy,—the excellencies and defects of Legislation,—the sources of National Power, and the means of National Wealth,—the investigations necessary to ascertain the Rights, support the Liberties, and confirm

the Prosperity of Nations,—are no longer confined to the studies of the learned or to the assembled wisdom of senates ;—but have descended to the circles of social converse, are become the companions of the breakfast table, and equally the associates of affluent ease and industrious occupation :—in such an age and under such circumstances, it will not, I trust, be thought that the generally diffused information upon these subjects, renders it presumptuous or unnecessary to entreat your Lordship's attention to a tract on the Basis of National Welfare. More particularly as it is not intended to enter upon any recondite and abstruse researches, to submit any novel and uncertain theories, nor even to discuss the various principles and materials that have been largely treated of as the component parts of National Security and Prosperity ; but only to propose to public recollection some of those plain and practical dictates of experience, which are too often overlooked and neglected in the more dazzling, through frequently injurious, splendour of National Warfare, Polemic Discussion, and Political Contest.

The complicated and difficult questions in which these subjects abound, are so variously treated, and apprehended, even by the most celebrated enquirers, in so contradictory a manner, that Abstract Reasoning upon such points must still be unsatisfactory; and practice, founded upon its conclusions alone, must be liable to unexpected dangers. The most rational Politicians and judicious Statesmen allow, that the Reformations and the Improvements of Society, to be safe and effectual, must, like the real improvements in physical science, be deduced from the observation of Facts, and conform to the lessons and guidance of Experience.

Much attention and discussion have been employed to ascertain how far the Prosperity and Stability of Nations, may arise from and be dependant on—various and dissimilar Forms of Government,—on a widely extended Dominion,—on a numerous Population,—on National Wealth and Revenue,—on the influence of the Fine Arts, and a more general diffusion of Literature and Science,—on Commercial Industry and Enterprize,—on Military Strength and Glory,

—and in the prosecution of these and similar abstruse investigations of Political Economy, Legislation, and Reform, sanguine expectations of amelioration, improvement, and happiness have been indulged. But Experience hath given ample and decisive proof, that no advantages resulting from any of these subjects of enquiry, or from all of them united, are of themselves sufficient to the Permanence of National Welfare.

Splendid and plausible Theories upon these points may draw off the Public attention from more useful, plain, and practical Truths: and not only the visions of Philosophy, but also the more solid structures of Laws, Armies, Wealth, Finance, and Commerce, may, and indeed must, all sink under the baneful and destructive influence of the Want of Religious and Moral Character.

The purpose of the present tract will therefore be confined to the consideration of that ONE GREAT and ESSENTIAL POINT;—generally admitted indeed in Theory and Argument, but too generally disregarded in Practice,—that *Sine qua non* in the stability



and perfection of the Social Compact, without attention to which all the other branches and constituents of National Prosperity, all the other grounds and sources of National Safety, must and will be found ultimately inefficient, wholly unable to preserve the Body Politic from degradation, dismemberment, and dissolution.

Those who are most conversant with the manners and habits of mankind in Active Life cannot but perceive,—that the benefits of obvious truths are too often lost in a general and unheeded acknowledgement,—that the practical consequences of evident and indisputable facts are frequently neglected in the pursuit of speculative and theoretical reasonings;—that objects of the deepest importance obtain much less time and attention than are in many instances bestowed upon those of comparatively trifling import;—and that these observations are not less justly applicable to the affairs of States than to the concerns of individuals. If upon a candid and impartial examination it should appear that National Welfare and Prosperity are founded in, and arise from, attention to a

few plain and generally acknowledged truths; and that such truths are indeed readily admitted and even willingly defended in theory, while, to all useful purposes, they are neglected, and remain without any due and sufficient practical regard: to repeat those Truths, and to call the Public Attention to them, may, it is hoped, be a useful and patriotic employment, although it should, by some, be considered as urging that which is already well known.

In the Religious and Moral concerns of States and Governments as well as of individuals, all Knowledge is only useful so far as it is reduced to Practice: yet there seems to be an inherent tendency in our present imperfection, to overlook that which is evident and to neglect that which is known; and that exalted Teacher who best understood human nature, who “knew what was in man,” hath left us this impressive admonition,—“if ye know these things, happy are ye if ye do them.”

If therefore the observations now presented to your Lordship, with the hope of recalling in some degree the Public Attention to the

instructive results of experience, should appear to be founded in Truths and Facts of the highest utility and importance, no further apology will, I trust, be thought requisite for the endeavour, however imperfectly executed, to place them in a practical and beneficial point of view.

This hath indeed appeared in the manifestation of Public Opinion, by which this manner of treating the subject, in a former letter addressed to your Lordship under the title of "The Church in Danger," is so far sanctioned as to render it probable, that an additional illustration and enforcement of the most essential points discussed in that work, might be in some degree conducive to the National Safety both in Church and State; and that the object of the publication, in calling the attention of the Friends of Social Order and British Prosperity to considerations deeply affecting both, might be promoted by a Second Letter, drawn up with reference to those parts of the former which have been thought to require further expansion and elucidation.

In conformity to the plan therefore which

has been thus marked with public approval, the considerations now presented to your Lordship will not embrace any Theoretical Enquiries in Politics, or any Doctrinal Reasonings in Divinity; nor contain any examination of those visionary and untried plans of Reformation, and of those metaphysical distinctions upon the Origin and Construction of Civil Society, the discussions of which have so little contributed to the Public Welfare.

It is now proposed to consider Society under the circumstances in which it is at present found to exist: and in reviewing certain indubitable Facts, to refer chiefly to the dictates of Experience, and the arguments to be drawn from a rational and unpresuming appeal to Authority in the Works and Opinions of wise, learned, judicious, and practical Legislators, Divines, and Statesmen.

In attempting this in the present address to your Lordship, I shall have now also the opportunity, in corroborating the general reasoning by the powerful and often prevailing argument from Authority, to give this argument some additional support from an inti-

mation of the Testimonies afforded by the highly respectable communications that have been made to the author; and also from a collection of such Public Observations, consequent upon the circulation of the tract before named, as have fallen under his notice; together with some of the incidental allusions to the subject that had previously been made by other writers.

Such an accumulation of opinions and observations, presenting various views of the subject, and originating in minds of different sentiments and dissimilar habits, may perhaps be thought, like the argument from authority and precedent in the formation and administration of the laws, to possess a greater weight and influence than can ever be attained by the unsupported statement of any individual: and may therefore, I trust, be presented with peculiar propriety to your Lordship, when the purpose is to establish the necessity and advantage of an important and difficult Legislative Enactment.

§ 2.—*Outline of the Argument.*

A British Parliament having incorporated with the Laws of the Nation an Act (9 An. Reg. Cap. 22.) explicitly declaring that “the Commons of Great Britain were zealous to provide supplies to increase the number of Churches for the better instruction of all persons inhabiting, or who shall inhabit, in the several Parishes wherein the same shall be built, in the true Christian Religion, as it is now professed in the Church of England, and established by the Laws of this Realm:”—and in the following Session added another (10 An. Reg. Cap. 11.) expressly framed, “To the end that a work so much for the Honour of God, the Spiritual welfare of her Majesty’s subjects, the interest of the Established Church, and the Glory of her Majesty’s reign, may be carried on and perfected:”—A subsequent Monarch having also in an Official Message to the House of Commons, (11 Geo. 10 Feb. 1724) distinctly stated, that “His Majesty was truly sensible of the

“ great necessity there is of *New Churches*  
 “ and of *New Divisions of Parishes*; and  
 “ also firmly persuaded that nothing will  
 “ more effectually engage Almighty God to  
 “ send down his blessings upon his Crown  
 “ and People, than a due *zeal for the*  
 “ *Honour and Service of Religion* :”— We  
 have thus the highest possible authority to  
 consider the sentiments so expressed, as an  
 accurate and impressive constitutional ac-  
 knowledgment,—that it is of the utmost im-  
 portance to the safety of the State, that  
 Religious and Moral Habits should pervade  
 the general body of the People; that the  
 Public Worship and Parochial Services and  
 Superintendence of the Established Church,  
 are the legal and Constitutional medium of  
 affording the Instruction that forms those  
 Habits;—and that it must also be considered  
 as one of the most indispensable Duties of  
 the Government to provide the means of  
 producing that End and Purpose, which is  
 thus declared to be essential to the well-being  
 of the Community.

It is consonant to the most profound and  
 truly philosophic perception of the principles

which regulate human conduct, that our admirable Constitution hath thus combined, in one well-compacted frame, the Religious Instruction of the people with the more directly Political Duties of the Legislature: and hath indicated in many specific enactments, as well as in the general Prescriptive Custom of Ancient Practice, the utility and necessity of providing for the due discharge of those PAROCHIAL AND PASTORAL OFFICES, which are thus acknowledged as the Legal Basis of the National Welfare and of the Established Church, and the only efficient channels by which the Religious Instruction necessary to the security and stability both of Church and State, can be conveyed to the great body of the People.

If the national Church be weakened in this its very Basis and Foundation, not only its powers of conducing to the General Welfare must be impaired, but its very existence may be also endangered: and in the British Constitution the Church and State are so indissolubly united, that if the just and legitimate efficiency of the Church, in forming the Principles of the People, be not ade-



quately supported, the State must suffer a severe if not a fatal injury.

From a concurrence of circumstances, unforeseen and unprovided against at the formation of the existing Ecclesiastical arrangements, the Established Church, upon a due examination, will be found to be, in its present condition, incapable of impressing the restraining and directing influence of Christian Principles upon the minds and consciences of a considerable proportion of the population.

Should this radical defect be permitted to remain in its present power and operation, the most injurious and destructive effects must soon become, if they be not already, very apparent.

While its Doctrines are defended with zeal and ability, and its Communion maintained, in a nominal profession at least, the Church seems to have lost much of its PRACTICAL and EFFECTIVE ABILITY to form the opinions and direct the manners of large classes of its professing members.

This Ability being the result of a due administration and adequate observance of its Public Services, it must be considered as

an alarming symptom when a Neglect and Disuse of those public services are found to prevail in any considerable degree.

To this cause may be traced much of that Declension of RELIGIOUS impression, so conspicuous in many of the higher classes, and the consequent ascendancy of those shallow and dangerous opinions in Philosophy, Morals, and Politics, which, though sometimes disclaimed in words, are, by a strange and culpable inconsistency, permitted in practice and conduct, to banish every consideration of FUTURE EXISTENCE and FUTURE RETRIBUTION, and to suffer every faculty of mind and body to be absorbed in pursuits and avocations, circumscribed within the narrow boundary of this life alone.

To the same defective administration of the Public Worship of the Church may be attributed also, the generally allowed and lamented fact,—assigned indeed by observers of differing habits and characters to various and dissimilar causes, but still admitted as an undeniable fact,—that during the last half century a great and alarming deterioration of Moral Character hath taken place in the

lower and most numerous classes of the population in this Country.

In tracing this national misfortune to the want of Parochial Religious Instruction as its Primary Cause, it is not intended to deny the necessity of attending to other assisting causes. Almost all that have been assigned are included in, or derived from, two, which particularly force themselves upon notice. In towns,—the very numerous and condensed population which the Manufacturing system crowds into comparatively small spaces, at present without any due provision for Parochial Public Worship: in such situations virtuous principle is speedily blighted, and irreligion and vice readily propagated.—In villages, — the excessive and injurious accumulation of land in large farms, by which, without any adequate advantage either to the state or to the proprietors, large portions of the peasantry are driven from the villages already provided with Churches, to towns without a sufficient number,—and the character of the remaining village population is entirely and dangerously changed. The united operation of these secondary causes,

gives an incalculably injurious effect to the want of Public Worship and Parochial superintendance; and to their united and reciprocal operation must be attributed the present degradation of the Moral character of the poor.

This alarming increase of immorality is, indeed, marked with something of a peculiar character. It partakes of a certain portion of what may be termed the tinge of Civilization: it is less \*Atrocious than formerly; the Crimes are not generally of so brutal a description. But the Extent of Irreligion is much greater, and is now combined with an increasing organized hostility to Subordination and Good Order.

This Fact must, therefore, in the present condition of the British People, be considered by the enlightened Statesman, and the judicious Legislator, in connection, not only with the natural effects of Moral Depravity, but also with the numerous and powerful facilities, that recent circumstances, and modern manners have occasioned, of engrafting upon that depravity, Principles in the highest de-

\* Police Report, p. 29. 143. 185.

gree hostile and dangerous to the Established Order of Society and Government.

Considerable masses of population under such circumstances, and influenced by such Principles, if no corrective expedient be applied, must be rapidly accumulating the materials of a dangerous, and perhaps ruinous, assault upon the enviable possessions of those now distinguished by wealth and power; and upon all the social and domestic comforts, resulting from the personal and individual security, afforded alike to the fruits of industry, and to paternal inheritance, by the ascendancy of Law and Order.

Some Religion, and some Government, may indeed survive, or arise out of, the convulsive derangement and disorganization, necessarily resulting from a profligate disregard of Futurity, when stimulated into a rash and desperate desire of present indulgence, by a daily increasing insubordination; but it will not, it cannot, be the mild, rational, tolerant, liberal, and practical system—venerable by age, and consecrated by experience—of the present British Constitution in Church and State.

All, therefore, who think, that the Constitutional blessings and advantages we at present enjoy, are most worthy of our utmost endeavours to preserve,—that the Power and Wealth of the community, if torn from its present possessors, might not be employed more to the general benefit,—and that the present order of society cannot be long sustained without the more general diffusion of those Religious and Moral Impressions, which the Established Church is intended to form;—all who thus think, will also think it a most important and imperious Duty of Self-Preservation in the Legislature, to RESTORE TO, or to CONFER ON, the Established Church, those powers and facilities of instructing the people, without which its Doctrinal Excellencies may be of no avail, and its beneficial and protecting influence may be lost to the Body Politic.

To all persons under the power of such sentiments, — all Christian Patriots, and all zealously attached Members of the Church of England, — it will appear as a natural and necessary consequence of their convictions, that what may be called the Ecclesiastical

Duties of the Government, — a prompt and effective consideration of the means by which the Established Church affords its support to the State, and a sufficient provision for the Expenditure requisite to give those means their due effect, — have a claim upon the attention of the Legislature no less powerful, and no less essential to the protection and preservation of the peace, the order, and the well being of the community, than those that are merely Political, Financial, Commercial, and Military.

Considerations founded on these latter topics are of daily and hourly occurrence; they float on the surface of social and civic concerns, compose too exclusively the materials of public business, and are presented to your Lordship's notice in a great variety of forms.

Of far less general observation, and less general interest, although of the deepest possible importance, is the more abstract and difficult subject of restraining, guiding, and propelling to more momentous objects, the human passions, — of giving activity and effect to those Moral and Religious Principles

which are the only certain and permanent source of happiness and stability to society.

This is the duty and office of the National Religion; and the peculiar and admirable adaptation for this purpose, and to this end, is the great Constitutional Excellence of the Church of England as by Law Established:—that tolerant, liberal, and truly Apostolic Church, which is equally the Parent of social peace, of rational contemplation, and of sublime hope; whose benign influence, even when employed in the concerns of Time, extends into Eternity; in guiding the affairs of Earth, elevates the heart to Heaven; and in teaching us to praise the Lord with joyful lips for all the blessings of This Life, continually admonishes us, that our gratitude is due, above all, for the Redemption of the World by our Lord Jesus Christ, for the means of Grace, and for the hope of Future and Everlasting Glory.

Thus teaching that rational and truly christian USE OF THIS WORLD, which is not inconsistent with an increasing and all influencing regard to the WORLD TO COME: a Use, equally removed from the gloomy and almost



ungrateful austerity of the mystic and enthusiast; and from that sole and undivided attention to the concerns of Time, which banishes Eternity from the minds of too many men of business and men of pleasure : a Use of this world, employed in gratitude to God and benevolence to Man ; and establishing, upon the hope of Future Reward, and the fear of Future Punishment, that Moral and Religious Character, which leads to the highest improvement of the intellectual faculties, and is the only Basis of permanent Social Order, of Political Liberty, and of National Welfare and Prosperity.

§ 3. *Recapitulatory heads of former letter.*

With an anxious desire of contributing in some degree to the furtherance of these most important purposes, it was proposed, in a former Letter that I had the honour of addressing to your Lordship, to examine the grounds of a prevalent apprehension that the Church of England is at present in a state of Danger.—

In doing this some illustrative observations were offered on

“ 1st. The \*Mode in which the Benefits of the Established Church are educed and communicated:—and the Provisions appropriated for that purpose.

“ The advantages of an Established Church, the Instruction beneficial to Individuals, and the Restraints conducive to the welfare of Society, can only be effectually communicated to the General Body of its Members, by the medium and instrumentality of PUBLIC WORSHIP.

“ To give Public Worship its full and beneficial effect, the necessary Duty devolves upon the State, of providing for a proper Division of the Country into Parishes, a regular Ministry, appointed and supported by Law, and the Erection of sufficient and convenient Structures for the celebration of Divine Service.

“ 2dly. † The Legislative Defect which is supposed to have occasioned the present Danger of the Church.

\* Church in Danger, pp. 18, and 21.

† Ibid. pp. 18, 29, 32.

“ No Law was enacted to secure the Division of Parishes when the Inhabitants should become too numerous for the spiritual superintendance and assistance of one Minister: and to provide for the building of Churches sufficiently numerous to afford the instructions of our admirable Liturgy, and the beneficial impressions of Public Worship to all Classes of the Community, in places where the changing stream of Population might force itself into channels not before provided with such Structures.

“ An increase of Habitations, and an augmentation of Population, have been gradually accumulating around the Metropolis, and in many other Districts, without any correspondent arrangements to secure for the Established Church the due administration of its offices.—The Parishes immediately surrounding the City of London, long subsequently to their original boundaries being given to them, though of considerable extent, contained only a Village Population of one or two hundred souls, with a Village Church of sufficient capacity to accommodate the whole, under the care of a Rector or

Vicar, whose personal knowledge of his flock rendered the discharge of his Official Duties advantageous both to them and to the State, his instructions beneficial, and his residence a blessing.

“ These Parishes remaining for the most part the same in superficial extent, have increased in population to the enormous amount of thirty, forty, fifty, and in one instance upwards of Seventy Thousand Souls, and no concomitant alteration has been made to provide for the instruction and superintendance of the Established Church.

“ In these enormous and unwieldy Masses of Population such a variety of discordant and contending interests are generated, that many of the Civil advantages, and Moral Restraints, and almost all the Ecclesiastical benefits of the Established Church, are necessarily annihilated. An immense numerical majority of the Inhabitants are excluded from all instructive participation in the prayers and praises of their Parish Church.—The due discharge of the salutary Duties of a Resident Parochial Minister is become absolutely impossible. The advantage which individual

knowledge and notice gives to instruction, and the preventive effect which that knowledge and notice has upon the vices of the Lower Classes, are absolutely and wholly lost.

“ 3rdly. \* The injurious effects, in an induction of particulars from the Parliamentary Reports, which appear to have resulted from that Defect.

“ This induction of particulars appears to have established the Melancholy Truth, that within a circuit of about eight Miles around the City of London, by the present distribution and circumstances of the Parishes, *after allowing to each Church a proportion more than sufficient to fill it, and fully, if not more than equal to the parochial Care* of the Clergy at present allotted to the charge, there is found to remain a Surplus population of

“ **NINE HUNDRED AND FIFTY-THREE THOUSAND** excluded from the benefits and advantages of participating in the Instructive Public Worship and Pastoral Superintendance of the Established Church.

“ 4thly. The Inferences from this Statement of Facts,—tending to prove

\* Church in Dageru, pp. 18 and 71.

“ \*That Bible Societies not being the cause of injury, their restraint or suppression would not remove the Danger.

“ That the increase of Sectarian Methodism † is not the cause, but the consequence, of the present state of the Church.

“ ‡ That the Society for promoting Christian Knowledge, and the Society for the Establishment of National Schools, though admirable auxiliaries, are not, and cannot of themselves, be equal to the task of averting the threatening Danger.

“ § That the recent Acts relating to the Residence of the Clergy, and the employment of Curates, have not removed or even touched upon the chief source and cause of Danger.

“ That the proposal for erecting one large ¶ Parochial Church in the present Parishes must be found a very inadequate remedy.

“ And that a Legislative Enactment providing for a Distribution of the Population into appropriate Divisions,—supplying the means of Public Worship,—and providing for the useful and efficient discharge of the

\* Church in Danger, pp. 91. 92. † Ibid. p. 95.

‡ Ibid. p. 106. § Ibid. p. 118. ¶ Ibid. p. 208.

Pastoral Offices, in districts not hitherto so provided,—is the most certain and only probable means of securing the stability and prosperity of the Established Church.”

§ 4.—*Points for further Elucidation.*

The critical remarks and assistances that have been communicated to me, conveying the sentiments of various readers upon the several heads discussed in that Letter, and the doubts and difficulties that occurred to their minds, as requiring further elucidation, will, I hope, be all comprized and considered under the following points or general heads.

Further observations on the NECESSITY AND UTILITY of an Established Religion;—its Parochial Administration;—and its Pastoral Offices.

Additional Illustration of the Dangers of a Neglected and Superabundant Parochial Population.

A notice, somewhat in detail, of some National Habits, in opposition to acknowledged Truths.

A few observations on some recent Parliamentary Examinations.

The probable occasion of the former statement being thought an exaggeration.

A Restatement of the facts, and a further Induction of particulars, respecting the Parishes and Population around the Metropolis.

The necessity of further Legislative assistance.

Outline of the proposed remedial measure; with some observations on the state of the existing Laws, and the difficulties that may be expected to obstruct its progress.

A grateful notice of the communications that have been received; and a collection of the published opinions that have been given upon the subject treated of in this tract.

It is in reference to the Doubts and Fears that have presented themselves to some observant minds in regard to the DEGREE OF CONSIDERATION which Religion appears to obtain in the Public Discussions and General Business of the State, that the Title of the present little work was adopted, and the observations founded on it presented to your Lordship.

If it be admitted, or proved, that Religion,



influencing the general Habits, Principles, and Motives of conduct, be the only sure and permanent BASIS OF NATIONAL WELFARE; if it be also admitted, or proved, that the Parochial administration of Public Worship, and Pastoral Offices, forms the LEGAL AND CONSTITUTIONAL BASIS OF THE NATIONAL CHURCH, and affords the only effectual means of conveying Religious Impressions to the GENERAL BODY OF THE PEOPLE; it will follow as a necessary consequence — that upon the degree of support given by the Legislature to secure the EFFICIENCY AND DUE ADMINISTRATION OF THE PAROCHIAL WORSHIP, the Safety both of Church and State must ultimately depend: —and if it should also be further proved by a most impressive and much to be lamented statement of Facts, in an induction of particulars from the most authentic sources,—that a VAST PROPORTION OF THE PEOPLE ARE EXCLUDED from all participation in the Parochial and Effective Instructions of the National Religion;—it will then be most evident and undeniable that such Legislative attention, assistance, and support, is now most urgently and imperiously required.

To those, therefore, who cannot contemplate many prevailing sentiments and practices of the present age without a tendency to despond, it is a source of consolation and hope, to consider that the exalted Authority I have adduced in the commencement of this Letter is in full accordance with your Lordship's opinions, as evidenced in the example of your Lordship's attention to the Public Duties of the Established Church.

This affords much sincere gratification to those British and Christian Patriots, who look for the Peace of their Families and the Prosperity of their Country, not in the Splendour of Conquest or the Power of Wealth, but in the prevalence of those Principles and Habits which the Public Worship and Instructive Services of the Church of England are so well calculated to teach and to impress.—

As a discussion respecting the Established Religion, particularly when pointing to any Legislative measure, may be likely to engage the attention, not only of those who think superficially and slightly upon the subject, and are therefore negligent of the terms

in which it is conveyed; but also of those who are sincerely attached to the cause, and yet sometimes permit their zeal to warp their better judgement, and lead them to cavil at the terms, rather than attend to the drift and meaning of the statement, it is within the verge of possibility that the intended application of the words Basis of the Established Church, may be mistaken or misapplied.

To guard against such accidental or wilful misapprehension, it is only necessary to observe, that the object of this Tract relating primarily to the influence of Religion as connected with the State, the application of these words is intended to refer to the Political, and not to the Theological Basis.

While it is assumed as a position capable of being invincibly defended and maintained, from the evidence of Scripture, and a general conformity with the authority of the first ages of Christianity,—that in a Theological and Doctrinal point of view, the Church of England is founded upon “the Apostles and “Prophets, Jesus Christ himself being the “chief corner stone:” so also it is hoped that it may be proved in a manner equally

satisfactory and conclusive, if it were necessary to enter more at large upon such proof, that Parochial Public Worship,—the Parochial Division of the Country,—and the Establishment of a Legal and accredited Parochial Ministry—form together, the Constitutional Basis and Foundation of the National Established Church of England: and are the best and most efficient means of impressing and maintaining that sense of Religion which is essential to the National Welfare.

§ 5. *Religion necessary to the well-being of Civil Society.*

The benefit and absolute Necessity of Religious Principles, impressing a sense of Future Rewards and Punishments, to the construction and support of that Order forming Civil Society, and to the conduct and permanence of all well-constituted Government, have been so frequently and largely enforced by rational, skilful, and philosophic Statesmen; by judicious Legislators and learned Historians no less distinctly and explicitly, than by patriotic, benevolent, and

pious Divines, that in addressing your Lordship in a former letter upon the present condition of the Church, I did not enter upon any detailed repetition of arguments so often and so powerfully urged, but ventured to take it for granted,—“ \*That the ends and purposes of the Social Union are promoted, —obedience to human Laws enforced,— and the consequent domestic peace, harmony, and prosperity of the State secured by an Established Religion. And that by your Lordship, and all who admire respect and venerate the British Constitution, it will also be readily admitted that the Established Church of England is admirably adapted to attain all these important purposes. That its pious, doctrinal, and Scriptural Liturgy, is second to no merely human composition. And that its tolerant principles, as developed in the practical administration of its policy during the last two hundred years, are the best demonstration of the friendly aspect it bears towards the just liberties and rational happiness of mankind.”

\* Church in Danger, p. 9 and 10.

But in consequence of some of the highly respectable communications I have since received, and in deference to those opinions which apprehend that, in the present times, the Utility of Religion to the State is not so justly appreciated as its friends are willing to suppose; I trust it will satisfy any doubtful reader, or at least lead to further enquiry and examination, and be therefore sufficient for the present purpose of introducing a very concise review of the subject, if I adduce the authority of two most distinguished and eminent Friends of Religion, Hooker and Warburton, whose judgement, acumen, penetration and learning, it were as impossible to deny as it is difficult to equal. And also that of another writer of splendid abilities and high reputation, the extracts from whose works must, however, be considered as admissions to the invincible power of truth, rather than as the opinions of a willing advocate.

The venerable and judicious Hooker thus states his opinion:

“ Pure and unstained Religion ought to be the highest of all cares appertaining to

Public Regiment, as well in regard of that aid and protection which they who faithfully serve God confess they receive at his merciful hands, as also for the force which Religion hath to qualifie all sorts of Men, and to make them in Public Affairs the more serviceable\*.

“ The safety of all Estates dependeth upon Religion. Religion unfeignedly loved, perfecteth Men’s Abilities unto all kinds of virtuous services in the commonwealth. All true virtues are to honour true Religion as their Parent, and all well-ordered Commonwealths to love her as their Chiefest Stay†.”

“ Men fearing God are thereby a great deal more effectually, than by positive Laws, restrained from doing evil; inasmuch as those Laws have no farther power than over outward actions only; whereas unto men’s inward cogitations, unto the privy intents and motions of their hearts, Religion serveth for a bridle. What more savage, wild, and cruel, than Man, if he see himself able, either by fraud to overreach,

\* Hooker’s Ecclesiastical Polity, B. 5. p. 189.

† Ibid. B. 5. p. 191.

or by power to overbear, the Laws whereunto he should be subject? Wherefore, in so great boldness to offend, it behoveth that the world should be held in awe, not by a vain surmise, but a true apprehension of somewhat which no man may think himself able to withstand. This is the Politick use of Religion\*.”

The authority of Bolingbroke as a Philosophic Statesman and Legislator, may, perhaps, have upon some minds an influence superior to that of many other writers, whose opinions might be adduced. The following are his Lordship's declarations, selected from his Philosophical Works :

“ Civil government cannot subsist well without Religion.” vol. I. p. 326.

“ The good effects of maintaining, and the bad effects of neglecting, religion, had been extremely visible in the whole course of the Roman Government.” vol. III. p. 67.

“ To make government effectual to all the good purposes of it, there must be a Religion; this religion must be national; and

\* Hocker's Ecclesiastical Polity, B. 5. p. 192.



the national religion must be maintained in reputation and reverence." vol. III. p. 330.

"Reason will not deny that there is to be a future state; and the doctrine of rewards and punishments in it, has so great a tendency to enforce civil laws, and to restrain the vices of men, that reason will not decide against it on principles of good policy." vol. IV. p. 311.

"No religion ever appeared in the world, whose natural tendency was so much directed to promote the peace and happiness of mankind, as the Christian." vol. II. p. 286.

"The system of Religion which Christ published, and his Evangelists recorded, is a compleat system of true religion, natural and revealed." vol. II. p. 329.

"It is the word of God: it requires, therefore, our veneration, and a strict conformity to it." vol. II. p. 331.

"The gospel of Christ is one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity." vol. IV. p. 144.

“ Future rewards and punishments are sanctions of the evangelical law.” vol. v. p. 151 \*.

The acute and powerful, the copious and elaborate Warburton, has also directed the force of his various and profound erudition, by accumulating an unprecedented body of evidence from the ancient Poets, Historians, and Legislators, to the proof and elucidation of the fact,—That none of the Governments of Heathen Antiquity were conducted without calling in the aid of Religious Fear; by giving the Sanctions of Religion to the Laws, and by superadding to the authority of the Magistrate the more influential dread of a tribunal beyond the termination of the present life. He says, “ that the protection of Religion is indispensibly necessary to all Governments; and for his warrant he offers the following volume (1st Vol. Divine Legislation), which endeavours to shew the necessity of Religion in general, and of the doctrine of a Future State in particular, to Civil Society from the Nature of things,

\* The Philosophical Works of the late Lord Viscount Bolingbroke, 5 volumes, octavo.

and from the Universal consent of man-  
 “kind\*.”

Had his mind been directed to account for the Dissolution and Destruction of the Governments he reviewed, he might probably with equal truth have traced their overthrow to the imperfect manner in which this Assistance to the Laws was developed;—to the mysterious and unintelligible jargon under which the Philosophers veiled their disregard of the popular Religion;—and to the sensual, gross, detestible, and impious practices, which, as the several nations advanced in power, wealth, and luxury, rapidly extinguished the feeble glimmering light of FUTURITY.

The Governments and their Laws, thus left to their own unaided powers, were speedily and effectually overwhelmed by an irresistible torrent of unbridled degenerate selfish passions, impelled to the most intemperate and profligate violence by the sordid and sole regard of PRESENT INDULGENCE.

And with peculiar reference to the modern prevalent habit of thinking and acting in

\* Vide also the Alliance of Church and State, b. i. ch. 3.

Political concerns without regard to Religion, it may be useful to observe,—that many of its distinguished enemies and opponents, being sensible of the great and evident use of Religion in the sustentation of Law and Social Order, have thought fit to designate it as merely a Political Engine, framed and employed to ensure that obedience which Law and Force, without such assistance, could never obtain.

Thus, by the irresistible power of Truth and Fact, even its adversaries have been compelled to bear their unwilling testimony to the Utility of Religion, by the very efforts they were making to undermine its influence, and degrade its authority.

This admission having been drawn into an argument by some of the defenders of Revealed Religion, the Philosophic Unbelievers of modern times, adopting in a more decided manner the method sometimes practised by their predecessors, of passing by without notice arguments not easily answered, have in a great measure abandoned the arms of reasoning, and have relied chiefly upon those of ridicule, calumny, and contempt, to degrade

and lower in the estimation of the unthinking part of mankind the Offices and Ministers of Religion.

They have accordingly proceeded upon a system of excluding as much as possible all Religious considerations, all impressions of and regard to FUTURE EXISTENCE, from Public Business and Public Habits.

In this attempt they have, unhappily for mankind, been too much assisted by peculiar circumstances in the Religious Establishments in Christendom.

To one of these in our own Established Church, which hath given a great and highly injurious facility to the influx and circulation of their dangerous opinions, and still more dangerous Habits of Irreligion, it is the purpose of this tract to call the Public Attention.

Those in Roman Catholic Establishments are too obvious to need any illustration to a Protestant and enlightened Statesman.

It was, indeed, reserved for the present age to witness the Practical Effects of these so highly vaunted speculations of Infidel Philosophy, when elevated to the direction of the

affairs of a State, and invested with the Authority, the Power, and the Resources of the Body Politic.

We have lived to see a Government forming its measures upon the destruction and overthrow of all the Public Appurtenances of Religion, and proceeding in its functions upon the express and Public **DISAVOWAL OF ALL EXPECTATION BEYOND THE PRESENT LIFE.**

This tremendous experiment has been, it might reasonably be supposed, sufficiently horrible and terrific to satisfy the doubtful, and silence the incredulous, on the subject of the utility and necessity of Religious Establishments: and to confirm, beyond the possibility of reproach, the benign influence of those Religious Principles, which impress Moral Habits and Legal Restraints with the awful sanctions of **FUTURE RETRIBUTION.**

But while the indubitable authority of Experience is thus brought in aid and confirmation of the previous reasonings and conclusions of the truly wise Politician, and the truly Christian Philosopher, it must also be allowed, and ought to obtain the most serious and prompt attention of all the friends

of due subordination, domestic peace, social order, and good government,—that this successful attack of the Many upon the Few,—of Animal and Numerical Strength upon the restraints of Mind and Opinion,—and the consequent rapid and rapacious transfer of Wealth and Power from their ancient possessors to hands before unused to them,—have made a deep impression upon the Lower Classes of society in this country; and that the means and instruments of delusion have now greater facilities, and greater influence upon them, than at any former period. Every street of every city and populous district, the Metropolis more especially, is supplied with associated clubs and organized communities, or rather bands, of Mechanics, Manufacturers, Labourers, and Servants,—in which all the doctrines of dissatisfaction and disaffection, and all the recent instances of successful violence, are commented upon and diffused, with a power and effect incredible to those who look not beyond the surface of social and political concerns.

The destructive influence of these deleterious principles, could never have attained

its present extent, if the People had not lost the Habit of consecrating the Sabbath to the Public Duties of Religion. And the only effectual means of stemming the torrent must be, the adopting of prompt decisive measures to supply the counteracting Barrier of Christian Principles, and to re-establish the benignant and healing Dominion of Religion.

For, if Religion be the only efficient Restraint on the violence of human Passions;—the only power able to repress the selfish desperation that, in pursuit of any favourite object, disregards all Human Controul;—the only principle of sufficient force to secure that obedience and conformity to Law, without which Civil Society and Political Institutions must sink into ruins:—if, in addition to arguments thus drawn from the reason and nature of things, we find the Necessity of Religion hath been generally acknowledged by the Common Consent of Mankind;—that its indispensable aid in the Government of Men hath been demonstrated by Friends, admitted by Enemies, and vindicated and enforced by Experience;—then



most indubitably we must recur to Religion as the only certain and permanent Basis of our National Welfare. We must seek Political Reformation and Political Security where they only can be found,—in fixing deeply upon the minds of the people the awful conviction, that MAN IS MADE FOR ETERNITY, and will most certainly be judged by an Omnipotent “ God, unto whom all hearts be open, all desires known, and from whom no secrets are hid.”

This is to provide the only Antidote that can expel the deadly Poison, which has already deeply penetrated, and threatens distortion and injury, if not entire dissolution, to the present constitutional system of highly-favoured Britain.

### § 6. *Necessity of Public Worship.*

The Experience and the Usage of all nations and of all ages sanction the opinion, that Public Worship in stated Assemblies, is the only effectual means of impressing the lower classes of society, and indeed the ge-

neral Body of the People, with the Knowledge and Practice of any Religion.

The Temples and the Public Religious Services of the Jews, and of all Heathen Antiquity, are too obvious a Fact to need any further enforcement. Whatever portion of Religious Fear the body of the people possessed was thus impressed upon them.

The object and purposes of the Public Assemblies of the Christian Church are, indeed, of a much more exalted and sublime character, combining Political Welfare with Christian Hope, and founding the Safety of the State upon the individual improvement and individual happiness of its component members.

For, as it is observed by the benevolent and accurate Hooker, whose various and profound learning gives the highest authority to his opinion,—“ No Religion, except the Christian, united Popular Instruction with their religious assemblies.”

In respect to Christianity, it is an undeniable fact, that the Founder of that dispensation of Mercy,—of present comfort and and of future exaltation and happiness to

man,—affords us the illustrious authority of his own personal Example in favour of Public Worship. He himself attended the services of the Temple and the Synagogue; and read and expounded the Sacred Scriptures in those Public Religious Assemblies. And in commanding Prayers to be offered,—Sacraments to be administered,—and the Gospel to be preached to every creature, hath sanctioned and ordained those Public Assemblies, without which these services cannot be performed; and upon which he hath conferred a Dignity and Worth, transcendently superior to all mortal reasonings, in the peculiarly gracious assurance that,—“where two or three are gathered together in My Name, there am I in the midst of them.”

It is evident also that Public Worship, administered by an authorized and appointed Ministry, hath been, from the first promulgation of the Gospel, the Basis and Foundation upon which all National Churches were formed, and the whole superstructure of National Religion established.

All other means of promoting and augmenting religious Knowledge, seem to have

been considered as of secondary importance, —as accessories to the Public Prayers and Praises, and the Public Reading and Preaching of the Word.

Studying the Scriptures in private,—Catechetical instruction either of adults or of youth,—and domestic and individual admonition and exhortation,—were doubtless all recommended, employed, and found highly useful; but then these additional means were applied in subordination to the Service of the Public Assemblies.

The importance attached in the early ages of Christianity to Public Worship, is most interestingly and fully proved by the well attested fact, that no interdiction of hostile power,—not the severest punishments,—not confiscation, torture, and death,—could deter the first Christians from assembling for the purpose of Public Worship,—Public Prayer and Praise, and the Public Reading and Expounding of the Sacred Scriptures.

A most undeniable evidence this, that They considered the Assemblies of the Church as the very foundation and basis, absolutely essential and vitally necessary to the Existence of their Religion.

§ 7. *Parochial administration of Religion.*

If Public Worship be thus essential to the existence of Religion in general, its Parochial administration is (if possible) more so to the existence of the Church of England in particular, as now by Law Established: forming a vital member, an integral part, wrought into the very frame of the British Constitution, and pervading by its influence every part of the Fabric; contributing a large share to the National Intelligence; and chiefly inducing that submission to the supreme authority of Law, which is the primary ingredient of the National Liberty and National Security.

That it was so considered by the venerable and pious Founders of our Church, is evident from the numerous laws and customs they framed and authorized, all implying that the Whole Population were expected to assemble in the Parish Churches; and from the legal precautions and defences which they adopted, to prevent the infraction of the established Parochial Regulations by the introduction of

any religious instruction, other than that conveyed by the instrumentality of the Parish Church and the Parish Minister.

We, their descendants, have long had cause to lament that their foresight did not contemplate, and therefore did not provide against, some incidental consequences arising from Two most important circumstances that have taken place since the formation of the original legal arrangements of the Established Church: the Necessity of the Toleration Act; and the Increase of the Population.

The first,—That Diversity and Disunion in regard to Doctrinal Interpretation, which rendered necessary the Toleration Act. A measure of undoubted wisdom and justice, pouring the assuasive oil of peace and charity on the waves of turbulent contention, and suffering the gusts of pertinacious opinions to spend themselves in harmless diffusion; which, if resisted by the barriers of restraint and compulsion, those most injurious enemies of true Religion, might have acquired an opposing force, highly dangerous to the Fabric of our Liberties both in Church and State. Yet, as this remedial and preventive

measure made a Radical Change in the Parochial Laws of the Church, by annulling in a considerable degree the purpose for which the Restrictive part of them had been adopted, some concomitant measure should have been at the same time enacted to secure to the Members of the Church, the same facility of receiving instruction in Religious Assemblies, and advantages in this respect at least equal to those then granted to persons who Dissented from the doctrines or discipline of the Establishment.

Such a precautionary measure not having been adopted by the first framers of our Ecclesiastical Laws, nor by those who made this subsequent and radical change in them, the Necessity of supplying this injurious Defect is now become of tenfold urgency; as rendered apparent by experience in

The second circumstance to be noticed,—that Increase and Change of situation in the Population, by which the Number of inhabitants in some parishes is augmented far beyond the originally allotted provision for Public Worship. And no correspondent regulation having been made, to explain and en-

force the ancient practice of Subdividing such Parishes, and supplying them with Parish Churches, Parish Ministers, and Parish Officers, in proportion to the Increase in the numbers of the inhabitants, the benefits of the Established Church,—its instructive and restraining influences,—are necessarily lost to a very large portion of this superabundant Parochial Population; and both Church and State are exposed to proportionable injury in the very Basis and Foundation of their Welfare and Existence.

By the formation and radical Constitution of the Established Church,—that intimate and indissoluble Union with the Civil and Political system, which gives and enforces the Laws for its Maintenance and Government,—it is virtually declared and implied, that All its Members are to receive Religious Instruction in a Parish Church, and from a Parish Minister; who, when he enters upon this highly important Trust, is charged by the Law with the “Cure of Souls” in the Parish so confided to his zeal and attention; implying both Public Instruction, Admonition, and Exhortation, in the use of the ap-



pointed Liturgy, and due administration of the Sacraments; together with that personal knowledge and intercourse necessary to the fulfilment of the Pastoral Care.

The benefits of this Charge the Law certainly intends should be participated in by All the Inhabitants of the several Parishes, through the Parochial administration and Duties of a legally appointed and responsible Parish Ministry.

To accomplish this most important Constitutional Object,—

The surface of the country is divided into Parochial Districts, to give effect to their Ministration.

A portion of the National produce is separated and allotted for their Maintenance.

The Universities are primarily and chiefly endowed and supported to supply a properly qualified succession.

Episcopacy is instituted for their regulation and government.

The Laws for all these purposes will be invalidated, and a disposition to abrogate and annul them will arise, if an opinion becomes prevalent that the Benefits of Reli-

gion to the State can be obtained by ANY OTHER MEANS so effectually, as by the Parochial Administration of the Church of England.

Whatever therefore tends to induce and to spread such an opinion, tends in an equal degree to the injury of the National Religion, and to the subversion of the Constitution both in Church and State.

§ 8.—*Danger of a neglected superabundant Parochial Population.*

If by want of Legislative revision a large proportion of the Parochial Population be permitted to remain without the aids of Religion,—or if the Government of the Country, and the leading members and guardians of the Church, pursue a line of conduct which may be perverted to sanction the idea that Chapels and Schools are, *of themselves*, sufficient for the instruction of the people,—then the people will naturally be led to conclude that any *further* Establishment must be an unnecessary, and, consequently, a burthensome incumbrance.

A conclusion, so prolific in danger to the

Established Church and to the Welfare of the State, is spreading very rapidly, and has already gained possession of the lower and uninstructed classes, to a much more alarming degree than will easily be credited by those who do not inform themselves by personal investigation, and who therefore suffer their minds to be fully occupied with a view of the subject totally different.

This sentiment has been in a manner forced upon a very large proportion of the people, by the enormous and unprecedented Changes that the last two centuries have produced in the Parochial Circumstances of the country, without any correspondent regulations and enactments having been made by the Legislature.

The augmented Population of undivided Parishes, — the continuance of immunities anciently granted to places not then inhabited, —and the adoption of the modern Chapel system,—are instances of this description.

The want of subdivision and of Parish Churches in many enormously over-populated Parishes, has brought on a Habit of Neglect and Disuse of the Public Duties of

Religion, to an extent which, if continued, cannot but be followed by direful consequences: and in some cases also, this increasing population is found combining in operation with obsolete but unremoved exemptions, granted for purposes and under circumstances absolutely and wholly different from those on which they now operate, and producing effects never in the contemplation or intention either of the Grantor or of the Recipient.—These antique privileges, not having been regulated by the Legislature according to the change of circumstances, and in accordance with the ancient and prescriptive Legal practice, are permitted to exclude several hundred thousand of our Fellow-subjects from a full communion with the Church as by Law established.—The comparatively small part of these excluded members of the Establishment who use the Liturgy at all, use it in Chapels not under Parochial direction and many of them not under Episcopal Jurisdiction.

The Ministers officiating in these Chapels are not permitted by the Law, as it is now understood, to assume the Pastoral Character,

and to perform the useful and impressive services of Baptism, Burial, and Visitation of the Sick: their congregations are almost entirely strangers to them, they have no local knowledge of their hearers, no professional authority and influence: they have none of the peculiar and legal characteristics of that highly venerable and useful member of society, a resident, active, conscientious Parish Priest,—the parental friend, adviser, guide, protector, Shepherd of his flock.

The same inconsistency of the Law which has permitted the Chapel System to gain such ground in the Metropolis, absolutely prohibits (according to its present interpretation) the Ministers of Chapels from performing all the Pastoral Offices under the penalty of Ecclesiastical Censure and Punishment. The Cure of Souls, and the Pastoral Offices thereunto appended, are in many overgrown Parishes still committed to one individual, in the same manner as when they did not contain a twentieth, and in some instances a fiftieth, part of their present inhabitants. Such a Charge is of course only a Nominal one. For an Individual to perform its Duties is an evident, positive, and physical impossibility.

But though the congregations attending Chapels are thus deprived of the Parochial advantages of the Established Church, they pay to the Proprietors of the Buildings a considerable annual Tax, dissimilar, distinct from, and additional to, the payments sanctioned and authorized by the Laws.

Those who live under such circumstances, whenever they are led to think at all upon the subject, naturally think that a Parish Church, a Parish Priest, and Episcopal authority, are very useless things;—they have been long habituated to live without them, and are therefore so far prepared to join in any efforts to remove and overthrow that Establishment, which, according to their reasoning, gives them no protection, and affords them no benefit.

From these considerations it therefore seems evident that,—if the present prevailing Negligence and Disuse of Public Worship be suffered to increase;—if no additional facilities be given by the Legislature to its correction;—if the Friends and Guardians of the Church confine their attention and exertions more to the discussion of Doctrinal

Differences, than to the removal of those Habits, which equally disregard All the Doctrines of Scripture, and all thoughts of an Existence beyond the Grave;—if the opinion be once suffered to gain ground, that it is possible, by any OTHER mode of instruction, to supply the WANT of Public Parochial Worship; even if this opinion be disavowed in words, but tacitly allowed, or rather implied, by the practice of supporting Chapels in preference to Parish Churches; and of directing the public Zeal and attention exclusively, or even chiefly, to Education in Schools; while it appears to be taken for granted, that our ancestors have made such sufficient provision for the Public Services of the Church, that no additional care or charge on our part is requisite; notwithstanding that neither the Children in the Schools, nor their Parents out of them, receive any benefit from the impressive solemnities of Public Worship in the Parish Church; accommodation in most instances of populous parishes not being provided for a fiftieth part of the poor: if these circumstances be permitted to continue, the consequences necessarily to be

apprehended are, that those who never enter the Parish Church, and are wholly unknown to the Parish Minister; those who receive no benefit,—no instruction,—no consolation,—from the Established Church, will not only feel no respect and attachment to it; but will also soon proceed to consider it as a useless, and then an oppressive burthen.

When large and preponderating masses of the population, who are supposed to be Members of the Established Church, and who might, if sufficient means were provided, be associated in its Worship, and attached, by benefits conferred, to its support and defence, are, on the contrary, shut out from all the advantages it confers, and virtually excluded from its communion, they will necessarily become powerful and dangerous materials for the agents of revolutionary change to work upon.

The task cannot be difficult to persuade ignorance and disaffection, that an Establishment which confers no benefit deserves no support. Such language, addressed to those who have no other perception of benefit than their own direct personal participation, and



who find that participation denied to them, must have a powerful influence in exciting their passions of cupidity, and rendering them willing to assist in overturning an Established order of things which they have found by experience to be useless to them, and are taught to look upon as a productive, and accessible object of Plunder.

Those who possess nothing readily attend to arguments that point out the road to comparative riches.

Liberty and Equality,—Agrarian Laws,—Spence's Plan,—No Masters,—Work when you like,—and similar topics, have been long popular with those who have *Nothing to lose*.

Those who have *Every Thing to lose* should therefore reflect before it be too late, and while it may be possible to avert the danger,—that the circumstances of the times in which we live have given an unprecedented extent and force to those delusions, and that no Laws,—no Civil Police,—no Military Power,—no Political Wisdom can be sufficient for the defence of existing possessions and authorities, if unaided and unsupported by the Sanctions of Religion.

It is not only from the absence of Religious Instruction that the Danger to our existing institutions is to be estimated; we must also take into consideration the positive introduction of licentious, irreligious, and blasphemous principles; which are promulgated, and, as there are no Religious Impressions to counteract them, are received, to a much greater degree than seems at all to be supposed by many who are living in elegance and plenty, on an apparently peaceful surface; unheeding the gathering elements of commotion, which might be discovered, and perhaps dissipated, by a timely examination of the Basis on which their enjoyments rest; and the danger of which must be augmented by confining their attention in fancied security to the amusements of science and literature, or to the somewhat more serious avocations of doctrinal discussions, and palliative legislation;—while the Social Foundation is undermined, and the materials of Volcanic Violence are accumulating beneath them. An accurate idea of the full extent of these dangers can only be ascertained by a personal intercourse with the lower classes.

One instance may be adduced, and which I can state as the result of a personal and minute enquiry : it indicates the extent of circulation given to papers and pamphlets injurious to Morals, and of an infamous, loose, and irreligious character. There are many printers and publishers of such works : one of whom alone employs from ten to twenty persons (Men and Women) to traverse the town and country with packages : to find their way into the Kitchens and Stables of the higher classes ; and into the Shops, Manufactories, Public-houses, and all the resorts of the numerous Servants, Artizans, Mechanics, and Labourers, the greater part of whom in all the large Parishes are left totally destitute of the care of the National Religion ; wholly without any participation in the instructions of a Parish Minister, or in the benefits of the Established Church. How successfully these Sheep without a Shepherd are sought after by the destructive zeal of the Enemy, may appear from the Fact, that each of these emissaries of Vice maintain themselves by a profit of from ten to forty shillings each per week, after their employers have received an

ample gain upon the printing and publishing : each of these Venders of *Good Books* (as they term themselves on their catalogues and packages) brings a sum seldom less than five pounds in ready money, or a sufficient security for a like sum, and receives books to that amount at the wholesale price ; living upon the retail and ready-money profit, and when all are sold returning with the capital for a fresh supply. A circulation almost beyond credibility is thus given to the silent and insidious vehicles of licentiousness, disaffection, and every description of vice ; and, if even, when the good seed is sown, the Enemy intermixes his tares ; how abundant must be the growth of Evil when the uncultivated soil is left entirely to him.

These dangerous principles can only be effaced where they have made an impression ; and be prevented in their operation where they threaten to commence a ruinous and fatal progress ; by giving the lower classes of the People a participation in the Hopes and Fears of Religion ;—by placing them under the guidance of that **BENIGN INFLUENCE**, which alone hath the power of restraining

the passions and the propensities of a Weak and Degenerate Nature ; — the dread of the all-seeing Eye of an Omnipotent Judge, — the awful certainty of a tribunal beyond the grave,—the heartfelt belief that Vice is not only the parent of misery **HERE**, but also of inevitable punishment **HEREAFTER**, — and that “ **Godliness is profitable unto all things, having promise of the life that Now Is, and of that which Is to COME.**”\*

These Truths, the Guardians of Social Order,—the Basis of National Welfare and Prosperity, may be investigated and adopted by the Philosopher in his study ; but their beneficial and practical influence can only be communicated to the most numerous part of the population, by the Solemnities of Public Worship.

It is, therefore, not only a Patriotic and Christian Duty, but it is also a most urgent Claim of Self-Preservation,—that the Learned and the Wealthy should devote a liberal portion of their time, their attention, and their substance, to extend to the Poor and

\* 1 Timothy, Chap. IV. v. 8.

Ignorant the Instruction intended for them by the Piety and Wisdom of the British Constitution, in the Parochial Ministrations of the Established Church: providing for them Parish Churches, and Parish Ministers,—forming each Parochial District upon such an Extent of Population, that the appointed Shepherd may be able, as well as willing, to give ALL his Flock the benefits of Religious Hope and Religious Fear; teaching them to know and to feel the necessary and evident advantages of grateful Piety and contented Industry,—leading them to value the inestimable blessings of Scriptural Knowledge, — and awakening in them an increasing regard to the Truths of the Gospel; by regularly hearing God's Holy Word, and joining in the Prayers and Praises of our admirable and instructive Liturgy; and, by this participation of personal and individual benefit, securing their attachment to the Church, and their Obedience to the Government; which, they will thus be made sensible by experience, are of so much value and importance to their present Welfare and future Happiness.

§ 9. *National Habits in opposition to acknowledged Truths.*

Notwithstanding the verbal acknowledgement that these obvious and generally Admitted Truths may obtain, there has been, for many years, a strong tendency to neglect and overlook them in Legislation and Practice.

Widely extended Habits in direct Opposition to them have arisen, from the long continued DERANGEMENT of the Parochial Administrations of the Church Establishment; which, in addition to its own powerful and necessary operation, hath increased, in a most injurious degree, the natural effect of some other causes to induce and strengthen such Habits.

An attentive and practical regard to the Necessity of Public Parochial Worship, and its importance to the internal peace and security of the State, appears, during the last century, to have been rapidly declining.

Whenever the subject happens to be men-

tioned in conversation, or incidentally noticed from the press, few are found to deny its Utility; and its Importance is generally allowed as a trite and obvious Truth which nobody doubts.

But has this admission been at all acted upon?

What must we be compelled to believe from the irresistible and undeniable Evidence of Fact?

Certainly, that to all useful purposes,—to all purposes of Stability to the Church and Protection to the State,—the deep Importance of the Parochial Administrations of the Established Church seems to have fallen into absolute OBLIVION.

By the want of Legislative provision, a vast proportion of the lower classes, several hundred thousands in the Metropolis alone, are totally uninfluenced by the National Religion: they form no part of its Public Assemblies, they receive from it no instruction, no restraint, no consolation, no hope; being thus, in fact, excluded from its communion, and denied any participation in its benefits, they must be estranged from any attachment



or regard to it. That they have been long permitted so to remain—without any pastoral guidance or protection — Sheep without a Shepherd—exposed to any and every delusion —does not bespeak any deep practical conviction in the Public Mind of the Importance of the Parochial services of the Established Church.

In the more informed and elevated ranks of life, the ancient and laudable custom of appearing TWICE on a Sunday in the Public Duties of the Church, is now very generally discontinued : and the prevalence of such an Habit must have a powerful influence to weaken a sense of the importance of Religion, and of the high and estimable privilege of appearing before the Throne of Grace, and offering public homage and adoration to the Author of Nature and the Saviour of Man ; but the injurious effect of this Habit extends far beyond the individuals themselves ; it leads to employments and occupations of the remaining part of the Sabbath, which so fully engage the time of the domestics, attendants, and servants, that they are wholly denied the possibility of attending,

during any part of the day, the Public Duties of the Church. And as in the lower classes more particularly, those who live without the instructions of the Church, live without any Religious Principles whatever, the necessary consequence is, that the large numbers thus circumstanced remain in a state of heathenish ignorance and disregard of Futurity; and in many cases sink into a profligate depravity, not more injurious to themselves than dangerous to their employers.

To the surprize and astonishment also of those whose minds are deeply imbued with a sense of the present and future benefits of Religion, proposals for building Churches have been circulated, and Churches have been actually built, upon the plan of avowedly receiving in the afternoon a Congregation entirely different from that of the morning.

Upon the consideration that small and imperfect assistance is better than none, this proceeding may be defended; but as tending to the confirmation of such a Habit, on a general principle, the practice must be deprecated by every true friend of Religion and of the Country.

The irreligious and dangerous tendency of prevailing Habits may also be further illustrated, by some notice of the state in which we find some other branches of Communion with the Established Church.

The highly useful and respectable office of Parish Priest has almost entirely lost its peculiar and pastoral character. The Minister and the Congregation are in a great measure strangers to each other. The reciprocal knowledge between Pastor and Flock cannot exist in an overgrown Parish of redundant Population. The benevolent and interesting offices of admonitory and persuasive converse in Health, and of consolatory advice and visitation in Sickness, are in those Parishes, to any extent beneficial to the public, totally impossible.

How contrary this is to the regulations and intentions of the Church may be easily understood from the language of the services, as well as the directions of the canons and rubrics: and how exceedingly detrimental it is to the cause of true Religion, can only be estimated by those who have attended and witnessed, in their due discharge, the effects of these impressive Duties.

The dignity and worth of the Pastoral Charge, and its beneficial influence on Public Manners, are fully appreciated—by those who have seen the respected and beloved Parochial Minister associated in domestic converse with the several Families of the Parish committed to his care; profaneness and impiety are silenced by his presence; the hours of innocent conviviality are improved, by the judicious adaptation of a word in season; and by the incidental intercourse of an habitually kind, candid, and pious conversation, when out of the abundance of the heart the mouth speaketh;—by those who have seen him also conveying the aspirations of hope and comfort into the abodes of suffering and sorrow; attending the bed of sickness with the sacred Memorials of the Saviour's Intercession, and the instructive and deeply affecting commemoration of “the innumerable benefits which by his precious blood-shedding he hath obtained to us;” when the Love of Christ constraineth the humbled and penitent worshipper to a grateful and pious amendment of life; or calms the terror of a dying hour with the Gospel Hope of “great and endless comfort.”

Those who have witnessed scenes thus instructive and interesting, know that their benefit is not confined to the individual occasioning them; the two or three weeping attendants receive impressions most durable and heart-correcting: when we see the parting agony of a parent, a child, a friend, and hear the last sigh of one beloved as our own soul, the heart is softened and the eye o'erflows; but when we feel the pang of separation consoled by the pledges of a Saviour's Love, the words of Prayer and Praise sink deep into the memory, and send us back into the world with awakened consciences, and minds zealously intent on securing "a hope full of Immortality."

How great, therefore, must be the injury to Religion when these Pastoral, Instructive, Correcting Duties, cannot be, in any adequate degree, duly performed: when indeed, by the gradual intervention of obstructing circumstances, they are, to the deep concern of the friends of Social Order and true Religion, so much fallen into Disuse, and Habits of Neglect are grown so inveterate, as apparently to indicate an almost general Forgetfulness of the subject.

Two painful evidences of such a Habit have lately presented themselves.

The Parish of St. Mary-le-bone has by degrees accumulated a population of SEVENTY FIVE THOUSAND persons, with one small Parish Church and ONE *Parish Minister*,—intrusted alone by the Law (as at present interpreted) with the Cure of Souls: it is evident that to fulfil the Pastoral Duties of this Charge, as required and intended by the Law, is an absolute impossibility. The Parish recently obtained an Act of Parliament, and erected a New Church, in which two or three thousand persons may, perhaps, hear the Minister's voice, and receive benefit from the celebration of our instructive Liturgy; but NO ADDITIONAL provision whatever has been made to give the inhabitants of this enormous Parish, (itself more populous than most English cities) any further participation in the beneficial duties of the Pastoral Office. The appointment of Lecturers and Assistant Preachers is provided for in the Act; but as neither these Ministers, nor any of the \*Chapel Ministers, are permitted by the Law to ex-

\* Vide p. 57.

ercise the functions of a Parish Priest, the Cure of Souls, in a parish of 75,000, is still charged on ONE individual; and of course the beneficent influence intended by the Church of England to be conveyed to the people, through the office and character of Parochial Ministers, is here absolutely lost.

A similar Oblivion of the Benefit accruing to the State from the Pastoral Office, is evident also in the more recent Act of the last Session, for the Parish of St. Pancras: under the authority of this Act a Church is about to be erected, which is intended to accommodate a congregation of two or three thousand in the Public Worship of the Church of England; but NO PROVISION whatever has been made to EXTEND the benefits of the Pastoral Office in a parish which returned a population of 46,333. Some addition to the number of Chapels is indeed directed; but as no Chapel Minister is permitted by the Law to have the authority and influence of a Parish Priest, the Cure of Souls and the important duties implied in that Trust, remain, even after a recent Parliamentary enactment, still wholly charged by the Law on ONE individual, in a

parish containing nearly 50,000 inhabitants.

It is impossible to adduce any instance of the prevalent and much to be lamented Habit in regard to this subject, more remarkable than that two such Acts, for two parishes of such excessive population, should pass through both Houses of Parliament without any notice of the Benefits to the State, no less than to individuals, of the Pastoral Office, and of the character and duties of a legally authorized Parish Minister: the sense of these benefits seems indeed, as to all practical and useful purposes, to have passed entirely from Public Remembrance.

And as to the administration of the Sacraments, that of Baptism is indeed generally required: by many from the necessity of obtaining a Parochial Registration; and by many as a remnant of nursery faith still adhering to public manners. But how far the present mode and circumstances of its administration, in parishes consisting of fifty or sixty thousand inhabitants, are likely to impress a deep and awful sense of its Religious Importance, I am unwilling to enquire.

The Sacrament of the Lord's Supper,



considered by our Church as the most solemn and sacred of all her services, is so frequently neglected in the higher ranks of society, and so totally disregarded and disused by the lower classes, that the contemplation of this fact must be a subject most afflicting and heart-rending, to all those who feel so much love for their Country, as to wish and pray for the increase and permanence of its domestic peace, liberties and prosperity; and so much love for their Saviour as to witness with regret and pain, the contemptuous neglect of his dying command, and of the pious and grateful remembrance of that Death and Passion whereby alone Man is rescued from the consequences of Sin, and restored to Life and Immortality.

This is one of the most evident and most alarming Consequences, of the present state of the immense and overwhelming population of many parishes that require sub-division.

In their present state it is an absolute Impossibility to administer the Sacrament of the Lord's Supper, according to the order and regulations of the Established Church.

The 21st Canon enjoins that—"In every

Parish Church and Chapel where Sacraments are to be administered within this realm, the Holy Communion shall be ministered so often and at such times as *Every Parishioner* may communicate at least thrice in a year."

The 28th Canon also enjoins that, —  
 " The Churchwardens and Questmen or their Assistants shall mark, as well as the minister, whether *all and every* of the parishioners come so often every year to the Holy Communion, as the Laws and our Constitutions do require: and if any strangers from other parishes should come, they are to remit such home to their own parish Church and Minister there to receive with the rest of their own neighbours."

The Rubric therefore directs that every member of the Church of England arrived at years of discretion, should receive this Sacrament *at the least three* times in the year. To examine how far it is possible in the present condition of the Church to obey these injunctions, it is necessary to consider that the administration to one hundred communicants occupies nearly an hour; and congregations, after having attended the Morning

Prayers and Sermon, are in general unwilling to be detained much beyond an additional hour; if therefore this service were celebrated in each Parish Church Every Sunday in the year, and a *Different Congregation* of two hundred attended each of those days, not more than Eleven thousand persons would perform this duty in such Church even once in the year.

This number is not more than one third, one fourth, or one fifth of several of the present Parishes; it is therefore indisputably evident that in those Parishes two thirds, three fourths, four fifths, and in some even a greater proportion, of the inhabitants are absolutely *Precluded and Shut out* from the possibility of performing this Christian Duty in their Parish Church, and of giving this proof of obedience to their Saviour's command, and of their Communion with the Church of England, in the peculiar service which the Law hath selected as a designation of Communion.

But even this small and most lamentable proportion of Communicants, is considerably more than can be substantiated by a reference to Fact.

In most of the Parish Churches, and in all the Chapels, so far from a weekly administration of the Sacrament of the Lord's Supper, it will be found that the Holy Communion is generally celebrated only once a Month, consequently, upon the painful supposition that if the Monthly attendance even amounted to the number before specified—two hundred *different persons* every month, instead of every week, in the year—the Real Proportion of Communicants cannot be much more than One fourth of the above estimation for each of those parishes.

This lamentable dearth of Christian Obedience and Communion with the Established Church undeniably proves the necessity of subdividing the superabundant population of many parishes, and by that means of augmenting the very insufficient Maintenance at present allotted to laborious Parochial Ministers, which force upon them a responsibility and a course of duties far beyond any human powers to discharge: while in the same parish perhaps four or five Chapels, without being permitted by the law to take any part in the parochial duties, draw, *each of them*, a revenue from

the parishioners equal to four or five times (and in some instances to ten times) the amount received by the Parochial Curates.

The due discharge, by a Rector and a Curate or two, of the Pastoral and Parochial Duties required by a population of forty, fifty, or sixty thousand souls, is so evident an impossibility, that the fact of such a condition of the Church of England remaining so long almost unnoticed, and altogether uncorrected, is indeed a most painful and alarming consideration: to impress upon the Public Mind, an idea of its Full Extent, a public enquiry and examination may be necessary; no individual who has the means of personal investigation, would venture to subject himself to the probable imputation of calumny, by publishing facts that may be within his knowledge: the point under consideration may be in some degree illustrated, without the possibility of misapplication to the injury of any individual, by stating what occurred to myself some years since on taking for a friend *one Sunday's Duty*.

I attended at the church at nine o'Clock, on account of expected Marriages, the

service was once performed: then the full Morning service, the Rector preaching the sermon: after the departure of the congregation, the service for Churching of Women, twice performed: afternoon full service, prayers, and Sermon: after which seventeen children baptized: then seven Funerals performed, the burial service read over five times:—concluding between seven and eight o’Clock in the evening: the whole of which, except the morning sermon, I performed as the duty of the Curate; and as this was understood to be no more than the average Sunday employment, it plainly evinces, in addition to other injurious effects, and other obstructing circumstances, how impossible it is for the present Parochial Clergy to administer the Sacrament of the Lord’s Supper to any considerable number of communicants, in the existing state of many parishes.

Thus it appears, that the Want of Parish Churches and Parish Ministers occasioning other difficulties,—as the length of time for the service, distance from the place of celebration, and other kindred causes of neglect,—in addition to the deficiency of space, hath for

many years past absolutely *Excluded* an immense Majority,—nineteen twentieths at least,—in most of our populous districts, from a possibility of participation in the duties of the Lord's Supper; and hath been the means of inducing a HABIT OF NEGLECTING THIS SERVICE so inveterate, that an accurate examination might substantiate the melancholy fact, that not more than ONE in TEN of the attending Congregations, and not more than ONE in NINETY of the general population, are communicants; and it is much to be feared this Holy Sacrament is not even thought of, by the far greater part of the Professing Members of the Church of England, in all the most numerous inhabited parishes.

A consideration this most distressing to the Sincere Christian, and sufficient to fill with agonizing apprehension every heart duly sensible of the value and importance of the Ordinances and Sacraments of our Venerable Church, and of their absolute Necessity to the formation and permanence of a National Religious Character.

It will not, I trust, be supposed, that the earnestness of thus asserting and enforcing

the Necessity of Public Worship, and the Administration of the Sacraments, hath any tendency presumptuously to circumscribe the ineffable Benignity of Divine Mercy; or to intimate that these services must be, in all cases and under all circumstances, indispensable to present Religion and future Salvation.

It is intended to state, in accordance with our Holy Church, that They are Highly Expedient and Generally Necessary to Salvation.

They are the instituted MEANS OF GRACE: and we are not authorised by Reason and Experience, any more than by Revelation, to expect to attain the END, without the USE and application of the Means.

Cultivation of the soil may not be absolutely necessary to preserve the Life of Man, he may obtain a precarious sustenance without it; but still cultivation is Generally Necessary, under the present order of things, to prevent famine. And it is the same species of Wisdom to neglect the declared and authorized Means of Religion, in expectation of obtaining Salvation without them, as it



would be to neglect cultivation, and hope to preserve life by the spontaneous productions of the earth.

The condition of the Church of England, which we have now been noticing, has had an influence far more extensive and injurious than that produced on the individual members excluded from its services. It has combined with and given an increased effect to other Demoralizing and Destructive Causes, and produced that character of Public Manners, and those Public Habits of Irreligion, which all serious minds behold with so much concern. The extensively prevailing **DISUSE** and **DISREGARD** of the Public Duties and Services of the Church, must have, and, in Fact, have had, a most decided and evident influence on the Public Sentiments and Public Morals.

The natural and necessary result of such conduct has been, not only to produce that Deterioration of Moral Character which is the source of so much justly founded alarm, but also to occasion an Insensibility to the power of its only possible Remedy, by banishing in a great measure from the Public

Mind, all Practical Attention to the generally admitted Truth—that Religion, as taught and impressed in the Solemnities of Public Worship, is the only effectual Guardian of National Morals and Social Well-being.

A striking Evidence of this result may be adduced in the Remarkable Fact,—that in the recent Parliamentary Examination into the condition, power, and effects of the Police of the Metropolis—All the Magistrates, and most of the other persons examined, were severally questioned, as to their opinion respecting the Cause of the present evident and alarming Deterioration of Morals and Manners in the lower classes.

Not one of them ascribed it to the Defective State of Public Worship, and the consequent Want of Religious Instruction.

A few instances may be adduced.

Police Report, page 30.

Sir N. Conant.—Question. “ If the increase of Crimes, which is allowed to exist, is to be traced to the poverty and vice, which have not increased, how can you account for the additional number of crimes, which is allowed on all hands to have taken place in the Metropolis ? ”

Answer. “ I know of No WAY of accounting for that, unless some of it is imputable to the exposure above-mentioned, and the neglect of those to whose care property is intrusted ; and, perhaps, some of it may be imputable to the greater vigilance of Police in the Parishes as well as Offices, in the apprehending of offenders ; and I rather think that the number of crimes has not so much increased, in fact, as the number of offenders discovered.”

Question. “ Do you not think it is partly attributable to the increased size of the town, and the increased population ?.”

Answer. “ I do : the population probably has increased within the last 5 or 6 years. In the former ten years, I believe there was an increase of 150, 000 persons between the returns of population in the Metropolis of the years 1801 and 1811.”

It is surely not a little remarkable, that Neither the Committee, nor the Magistrate, should have been led to notice, that such an increase of numbers had been attended with *No Increased Means of Public Worship* ; and that such a total Want of Religious

Instruction must be the fruitful Parent of Demoralization and Crime.

Page 33, and p. 50.—P. Colquhoun, Esq. states—“ the positive Remedies for the prevention of Crimes appear to me to be, a revision of criminal law,—checks and regulations recommended by select Committee of 1798,—improve laws relative to vagrants, render poor laws more applicable to present state of society,—promote emigration of surplus population.” “ Increase of population from vaccination and other causes, introduced into society a vast number of infants, orphans, destitute &c. &c. I can account for the great increase of infantine profligacy in *No other way.*” “ Do you think the number of offences have increased, &c. &c.?” “ I cannot attribute their increase to *Any Other* than the causes I have already stated. With regard to the lowest ranks of society, I think there has been a progressive retrograde from the commencement of the revolutionary French war, particularly in all large towns.”

“ Then in that view of the subject, you would be led to conclude, that there has been a positive increase of the number of crimes,

arising from the Morals and Habits of the lower orders having become worse.”

“ The increase of crimes is partly to be traced to that source.”

The Public Parochial Worship of the Church of England, not having been stated among the Preventive Remedies of crime, the Impossibility of the lower classes receiving any benefit from its present defective state, is not assigned as a Cause of the increase of Crime.

When the increase of crime was traced to the “ source of the Worse Morals and Habits of the lower orders,” it might have been thought a natural course to have examined into the Origin of that Source itself:—it might certainly have been easily traced to the Want of Religious Instruction, and Parochial Superintendance.

Page 41, 42. Mr. John Stafford.

“ The principal reason that strikes me, is, I am sorry to say, a general laxity of Morals among the lower orders of people: they are not so attentive to their religious and moral duties as they used to be.” “ Has it fallen within your observation, to ascertain whether

the number of schools which have been established has had any effect in preventing a greater increase than the state of public morals, such as you have described, would have led any one to consider to be the case.?"

" I have not observed any material alteration lately." " Do you think that the non-observance of the Sunday has any effect upon the public morals among the lower classes of society?" " No doubt of it. I think if they were taught regularly to observe the Sunday, that would have a great effect upon them; but instead of that, they are suffered to go and play about in the courts and alleys, and in the fields, and get into bad company instead of going to Church."

This is certainly approaching the most important part of the subject; but here the enquiry stops, without noticing that neither Children nor Parents have any Parish Church capable of receiving them, — nor any Parish Minister to instruct and take Pastoral Charge of them.

Page 56.—R. Raynsford Esq.

" Can you give the Committee any reason for that increase.?" " I think the pressure

of the times,—the indigence of parents,—no means of obtaining livelihood, go out into the streets,—young minds open to be corrupted,—get among common thieves,—they make young Children the instruments of their depredations.”

Page 63.—T. Evance Esq.

“ What, according to your opinion, is the reason for this alarming increase.?” “ There are several reasons may be assigned; children deserted by parents, — many brought before us appear orphans, without any friends;—others, parents not capable of providing for them;—Parishes will not keep them, urging they are big enough to earn their bread,”—

“ Do you consider that the public schools established in the Borough have lessened the number of children that commit crimes.?”

“ I am afraid not, because we have had more children brought to the office latterly than I ever knew or ever heard of before.”

Page 65. J. T. B. Beaumont, Esq.

“ In my opinion there is too little exertion used in preventing the propagation and growth of crimes, and too much exertion used in punishing them when they arrive at maturity.”

Page 77. R. Baker, Esq.

“ Can you state any reason why the number of juvenile depredators should have increased? I am not aware of *any reason* why it should, except from the population in general having increased.”

Page 87. J. Gifford, Esq.

“ Do you think that the Morals of the lower orders are ameliorated, are stationary, or are on the decline?”

“ Woefully on the decline.”

“ Has the number of juvenile depredators increased of late Years?”—Certainly; I am speaking as far as my own observation and experience go.”

“ Can you state to the Committee any Cause for that circumstance?”

“ The increased profligacy of the lower classes of the people.”

Page 126-127. W. Fielding, Esq.

“ I really think that from the increasing wickedness of the times, from the increasing gin-drinking, from the dirt and overpowering multitude of children that are in every part of the town, without our being able to clear the streets of a thousandth part of them, that there must be a vast increase of immorality



most assuredly.” “Do you then, consider that the increase of crime, which, according to the different returns that have been laid before Parliament, seems at present to be an established fact, proceeds from a positive diminution of public morals, or from an increase of population?” “Most assuredly, from the profaneness of the times, and from the increase of a very profligate population, which has met with no impediment, nothing to correct it. It is going on now as it was before, notwithstanding all our vigilance and particular care, &c. &c.”

It is somewhat surprizing that the **ORIGIN**, the **SOURCE**, the **CAUSE**, of this increased Profligacy, as noticed by these intelligent and active Magistrates, should not have (as it appears from this report) presented itself to their minds, or to the attention of the Committee. We find no allusion to the Defective State of Parochial Public Worship, of that Instruction by the solemn and impressive Services of the Church of England, which is in fact, denied to the greater part of the people, and of those Pastoral labours of the Parochial Clergy, which can-

not extend to a fiftieth part of the Flock intrusted by the Law to their charge.

This last named Magistrate, indeed, observes, page 130, “ I have heard, although it has not come within my own observation, that there is a great deal more decency amongst the lowest orders of the people than there used to be, in their respect for churches and places of worship. It used to be the habit of the lowest blackguards to attend about the doors of those places,—that practice has not altogether yet ceased, we have used every exertion in our power to suppress it.”

This “ great deal more decency,” appears to relate to a less propensity for disturbing, rather than to any habit of attending and receiving instruction from Public Worship. Perhaps this supposed “ decency” in an admitted “ profligate population,” may arise from a habit of neglect so inveterate, that they may have quite forgotten, and totally disregarded, every thing relating to Public Worship.

Page 151—156. The Rev, J. King, Rector of the Parish of Bethnal Green.—“ Do you principally reside there?” “ Yes, I do, and

discharge all the duties myself. It consists of a population of about FORTY THOUSAND, generally of the lowest description of people."

"You have felt it your duty to make yourself acquainted with the state and condition of the Police, What is that?" "I am sorry to say, that it is most deplorable; every Sunday morning during the time of Divine Service several hundred persons assemble in a field adjoining the Church-yard, where they fight dogs, hunt ducks, gamble, enter into subscriptions to fee drovers for a bullock, &c. &c.

"What is the moral condition of the inhabitants of your Parish?" "Not at all improved nor likely to be, in consequence of the want of education; for, although we have such an enormous population, we are only educating 120 Children under the Establishment, and we have only One parish Church capable of containing about 1,200 for the accommodation of all."

Can any instance more awfully depict the calamitous and deficient state of the Church of England? only ONE Parish Minister, ONE Parish Church, capable of holding TWELVE HUNDRED persons, and one hundred and

twenty children educated under the Establishment, in a Parish containing FORTY THOUSAND Inhabitants.

How truly astonishing it is, that this instance drew forth no remark on that most fruitful PARENT OF CRIME, and source of all possible political Evil, the deplorable and neglected condition of the National Religion.

This most conclusive and irresistible evidence of the state of OBLIVION into which the Importance of Public Parochial Worship is fallen, receives augmented weight and impression from the still more remarkable Fact, that in the course of the laborious and (as far as it goes) the useful examination before referred to; and in the two other cognate enquiries, that on Mendicity and that on Education, it does not appear from the three voluminous reports, that the Members of the Honourable Committees proposed any questions as to the State of the Public Worship, and the Parochial Pastoral Offices of the Church of England, which most undoubtedly have a necessary and inseparable connection with the subjects of inquiry, as well as the most con-

siderable and important effects upon the Manners and Morals of the people.

Another striking proof this, that the Public Attention has been hitherto fixed upon the Branches, and not the Root of the evil.

If imperfect and palliative measures are alone resorted to, and relied upon,—if these Branches, which indeed shed a poisonous influence on all around them, be only pruned and reduced in their capacity of injury, they will again shoot out in unceasing succession and increasing vigour, so long as the productive Stem and Root shall be permitted to remain in its present state of baneful operation.

The present condition of Public Morals having by its alarming atrocity attracted Public Attention, the regard of the Legislature has been in consequence directed to the consideration of several of the supposed Causes of this apparently increasing evil,—to the state of the Police,—to the detection and punishment of Crime,—to the state of the Prisons,—to Vagrancy and Mendicity,—to the increased and intemperate use of Spirituous Liquors, and Houses for vending

them,—to the rapid changes in the Population employed both in Manufactures and in Agriculture,—to the state of the Poor Laws,—to the condition of Curates,—to the non-residence of the Clergy,—to the defective establishment of Schools,—and to the deficiency of Education.

These are, indeed, subjects all highly deserving of minute investigation, but *Most* of them will be found to partake more largely in the nature of *Consequences* than of *Causes*, and *All* of them to receive much of their dangerous influence and effect from a Primary and most important Cause, that has not yet been sufficiently examined.

If the state of PAROCHIAL PUBLIC WORSHIP had been previously enquired into, or if it should now be carefully investigated (and its deep importance certainly demands immediate attention), the Root, the Source, the Productive Cause of the alarming Deterioration of Morals, and of most of these consequent Evils would have been, or would soon be, ascertained and disclosed.

These Evils, if they do not All originate in, are at least very much augmented by that

injurious Dearth and Absence of Religious Principle, which has spread widely in consequence of the very Defective Means of celebrating the Public Parochial Worship and Services of the Church of England.

The Palliative Remedies that may be resorted to in each of these several cases, can produce but a very partial alleviation upon the particular Evil, and conduce but very little to the improvement and security of the Community, unless they are applied in Conjunction with Wise and Efficacious Measures to give the Means of Public Worship, and the benefit of Parochial Communion with the Established Church, to the Vast Masses of the Population that are at present absolutely excluded from them.

The Police may, in the technical application of the word, be rendered Stronger. But the Vindictive Police of Detection and Punishment, will still be found inadequate to the protection and defence of Public Order, without what may be termed the Preventive and Corrective Police of the Parochial and Constitutional Administrations of

the Church of England,—a Parish Church, a Parish Minister, and a due succession of Parish Officers, giving efficacy and impression to the National Religion, and affording that aid to the Magistracy, upon which its efficiency must chiefly depend.

Without the restraint of Religious Principle, Human Laws are unequal to the task of stemming the torrent of turbulent and selfish passions.

Even the polished and philosophic Shaftesbury\*, as a Politician, has observed, that “a Devil and a Hell may prevail, where a Jail and a Gallows are thought insufficient.”

It is also not unworthy of notice, that an acute and discriminating observer of the early agents and progress of the French Revolution, in writing upon the subject of Police†, has stated it as the result of his personal observation, that “the People being wholly employed in evading or deceiving the Police, the Parisians became, by means of the Police, the most unprincipled, and most refinedly wicked, of all mankind.”

\* Characteristics, Vol. III. p. 177. Ed. 1773.

† Regulations of Parochial Police, pp. 34. 35. 4. Ed. 1803.



In vain, therefore, will an Argus-eyed Police penetrate into every recess of domestic privacy. In vain will a more vigorous Execution of the Laws consign to Punishment and Death, increased numbers of unhappy, ignorant, profligate plunderers and ruffians, if the REPRODUCTIVE SOURCE of the Evil be permitted to remain in its present full operation:—if the absence of all Religious Worship, and the consequent absence of all Religious Principle,—all dread of Future Retribution, all belief of a Tribunal beyond the Grave,—be continually throwing upon Society, and filling our Streets and Prisons with, a constant Succession of uninstructed, unthinking, remorseless villains, unrestrained by any Fear of Futurity, and uninfluenced by any Motive but the rash and selfish gratification of the present predominant passion.

In like manner all regulations to restrain Intemperance, and reduce the number of riotous nocturnal assemblies, can only be rendered effective to the amelioration and improvement of Public Morals, by making them auxiliary to those more prevailing restraints of Religion, which bind the Conscience

and bend the Will, and carry Industry, Economy, and a Love of Home, into the cottage of the poor.

So, also, if the inhabitants of populous Manufacturing Districts were provided with the Means and Facilities of attending Public Worship, — if they were placed, by a proper sub-division of the Parishes, under the direct notice and cognizance of their Parish Ministers and Parish Officers, and thus led to venerate the Services of the Establishment, by a proper accommodation in the Parish Church, and by the personal knowledge, guidance, and assistance of their Parochial Pastor, the change from the thin and scattered population of Agricultural life, to the more condensed, and, therefore, the more irritable, inflammable, and dangerous, state of population which the Manufacturing System occasions, would be divested of many of its present Evils. Then other assisting and corroborative applications might be employed with increased effect. Schools for the young, and Deposits of Economy for the adult, would then produce their full benefit to the individuals, and to Society.

If, in addition to the benefits of Religious

Instruction thus applied to the numerous population of Manufacturing Districts, the Agricultural Societies, and what is termed the Landed Interest, should be prevailed upon to take measures for the Improvement of the Character and Conduct of the Peasantry, with the same zeal that they have hitherto attended to the improvements (as they are termed) in the production of Corn or Cattle, the long desired and most necessary task of introducing a less onerous and more beneficent administration of the Laws for the Relief of the Poor, would be divested of much of its present difficulty, as it relates both to the Agricultural and Manufacturing Districts.—As far as regards the Agricultural population, this is made evident in the Letter of Arthur Young, Esq. 2d Sept. 1816, in which he states the “highly beneficial effects of granting small portions of land to Cottagers;—in the Counties of Rutland and Lincoln the Poor’s Rates are next to nothing, when compared to Parishes where this admirable system is not established.”

And with respect to the regulations that have lately engaged the attention of Parlia-

ment, in regard to the Stipends of Curates, and the Residence of the Beneficed Clergy,—though pointing to objects of great importance to the Religious Habits of the country,—yet these Regulations, as now proposed, if enforced with the utmost rigour of Penal Law, can have Little or No Effect in diminishing the present Dangers of the Church and State. Because they act chiefly upon those thinly populated Parishes, where the people are not compelled to a neglect of the Church service by an absolute want of all the means of its performance: but those regulations can have no beneficial operation whatever, in those Parishes where the changing and increasing stream of Population hath assembled such Enormous Masses, that not a fiftieth part can be received into the One Parish Church, or be known to the One Parish Minister, if Resident according to Law.

In these Parishes the Letter of the Law, in the Residence Acts, may be strictly executed, but the Spirit and Benefit of it are totally lost; as evidenced by the report of Parliament itself; from which it appears, that the astonishing and appalling number of FOUR MIL-

LIONS of the People receive little, if any, spiritual instruction in Communion with the Church of England; not from any negligence of the Clergy, but from that number of persons being left WITHOUT EITHER CHURCH OR MINISTER, by a defective Legislation in respect to the Sub-division of Parishes. The Clergy appertaining to the present Large Parishes may conform to the Legal Residence; but whilst Parishes containing forty, fifty, sixty, and even seventy thousand inhabitants, are each supplied with ONLY ONE Parish Church, and ONLY ONE Parochial Minister subject to the provisions of the Residence Acts, and ALONE charged and entrusted by the Law with the Cure of Souls, it needs no laboured argument to prove that such charge must be merely nominal, as to the necessary and useful purposes of Religious Instruction and Pastoral Care; and that the Law itself must be totally and absolutely inefficient to the production of those Religious Impressions, and Religious Habits, which are equally essential to the stability and character of the Established Church, and to the welfare and security of the State.

The Residence Acts, and the discussions consequent upon their proposal, appear, therefore, not only to be inadequate to the beneficial effect intended ; but have, it is to be feared, proved (indirectly indeed) injurious to the cause of Religion, and the welfare both of Church and State, by employing the Public attention on inefficient points, and thus, of course, withdrawing it from that *Great and Leading* Subject, the present condition of the Parochial Public Worship: to which, if the enquiries of Parliament had been directed, in an effectual manner, the important benefits of a Resident Parochial Ministry might have been conferred on a considerable part, at least, of those immense numbers that are now wholly excluded from those advantages.

And with regard to the formation of Schools, and the introduction of improved methods for the Education of the Poor, too much zeal and attention cannot be employed upon them. Their daily increase and augmented effect will gladden the heart, awaken the generosity, animate the gratitude, and enliven the piety of every faithful Christian, and every true Patriot.

But their admitted value and importance should not lead us to expect from them more than, impartial reason and demonstrative experience teach us, they are capable of effecting.

Without the aid of Public Worship they are unequal to the task of duly impressing Religious Principles, and forming Religious Habits.

And without a Personal and Individual Participation in the instructive and interesting administrations of a Parish Church, and a Parish Minister, children never can be taught effectually to understand the benefits of the Establishment, and to love, to venerate, and to defend the Church of England.

Without these absolutely necessary and essential adjuncts, Education in Schools may lose much of its beneficial influence; and may, like the Sabbath and other valuable blessings, be perverted into the means of more refined wickedness, and more injurious profligacy.

It has of late years been the practice of almost every advocate of Charity Schools, to urge the superior Moral Character of the

lower classes in Scotland, as a decisive proof of the efficacy of such School Education. But this argument appears to have been incorrectly stated. The Schools have, doubtless, been attended with many beneficial consequences; but the Full Effect on the Morals of the people has been produced, not by the Schools *alone*, but by them, in conjunction with a Habit of regular and attentive weekly celebration of the duties of the Sabbath, in the Public Parochial Worship. To ascribe to Schools alone that benefit which has resulted from them, in conjunction with a much more powerful and efficacious agent, the Public Worship of the National Religion, is as if a medicine of great and evident Utility, when administered in composition with another of equal if not superior powers, should be expected to produce results equally beneficial when applied uncompounded and alone.

Those Philosophic Legislators, therefore, whose zeal and ardour expect so much from Schools, while they neglect and disregard the Public Worship of the National Religion, may, perhaps, correct their opinions by a reference to the present condition of Scotland.



In the villages where the Parish Church and the Parish Minister are equal to their duties, and the Habit of attending the Public Worship prevails, there, as formerly, decorum and moral character abound. But in \*Edinburgh and other Cities of Scotland, where the population, as in the neighbourhood of London, is increased far beyond the capacity of the existing Churches, there an evident and lamentable deterioration of Morals in the lower classes is found to have taken place; and the juvenile offenders are, in proportion to the population, as numerous and as profligate as those of the English Metropolis.

Painful and bitter experience assures us that such Ignorance as Schools are calculated to correct is not the Only Parent of crime.

\* This awful consequence of the neglect of Public Worship seems to be fully confirmed by a reference to the interesting and impressive observations of a learned and eloquent resident in Edinburgh. Vide Sermons by the Rev. Archibald Alison, Vol. II. Sermon 14. page 271, preached on the Sunday after the melancholy and unexampled occurrence of the execution of three young men (all of them under the age of twenty) for robbery and murder on the night of the 1st January, 1812, part of an associated gang of 60 or 80 thieves, most of them under the age of twenty, and all of them educated in the usual way, and engaged in different trades, by which they might have gained a creditable subsistence.

If the most splendid advantages of Education are lost, *in a RELIGIOUS point of view*, upon too many of the accomplished and elevated members of society, who disregard the MEANS OF GRACE, and exclude themselves from the Public Worship and Services of the Church; why should we suppose that the humbler acquirements of a Charity School will, OF THEMSELVES, be effective to counteract those more pressing temptations to vice, attendant upon a condition of poverty.

It is not unreasonable to enquire, if School Education be the proper remedy of those evils that threaten and disturb Social Order, how can it be accounted for, that,—in the course of the last half century, whilst Education in Schools hath increased and been extended beyond all former precedent,—an evident degradation of Moral Character hath taken place in all the lower classes of the Community.

By some, of the modern Philosophic turn of opinion, it is urged,—that no sufficient trial has yet been made,—that more time is required,—that the atrocity of crime is re-

duced,—and that teaching must become general to produce any considerable effect on Public Morals. By many, who are zealously attached to the Church, the lamentable decline of Moral Principle hath been assigned to the inefficiency of the Laws,—to the increase of sectarian zeal,—to the omission of teaching in the Schools the formularies of the Church,—to the influence of democratic principles,—to “the \*general diffusion of wealth, the increased population of Manufacturing towns and villages, and, above all, the want of Education to check and restrain the propensity to vice.”

But if we leave our Studies and our Books, and descend from Theoretical Reasonings to Practical Observation and Experience, we shall be led to believe, that the Neglect and Disuse of the Public Worship and Pastoral Offices of the National Religion, arising from the Want of Parish Churches and Parish Ministers, is the only reason that can be assigned sufficient to account for this alarming Deterioration of Morals, while School Education hath so much increased.

\* Quarterly Review, No 24, Jan. 1815 p. 427..

When our Forefathers—the Majority of the Population—were in the Habit of attending the Public Prayers and Praises of the Church, and the Public Reading and Explanation of the Sacred Scriptures twice every Lord's Day:—When, in this regular and habitual hearing of the Scriptures themselves, and of our Scriptural and instructive Liturgy, a useful and practical knowledge of Gospel Truths was easily and necessarily acquired by all (even if they could not read) who thus frequented the path of instruction:—When the inhabitants of each parish consisted of such Moderate Numbers as to be generally and personally known to their Pastor, so that on observing any vacant place in the accustomed congregation, he thought it his duty to enquire the next day into the cause of absence, thus conveying and enforcing Religious Instruction, with the bland, the courteous, the truly Christian assuasives of friendly attention:—when the impressive and instructive Services of Baptism,—of the Sacrament of the Lord's Supper,—and the deeply interesting Solemnities of the Burial of the Dead, were attended by numbers, who necessarily returned

home from each of these services, with awful and affecting sentiments of regard to Future Existence:—When a portion of the youth and ignorant persons of every Parish, were, in obedience to the injunctions of the 59th Canon of the Church, “every Sunday and Holyday before Evening Prayer, for half an hour or more examined and instructed in the ten Commandments, the articles of the Belief, and in the Lord’s prayer, and taught the Catechism set forth in the Book of Common Prayer:”—

When ALL the Ordinances of the Established Church, in the regular and habitual use of them, had thus their intended beneficial influence on the general manners, a much greater degree of Religious Knowledge, Religious Hope, and Religious Restraint pervaded the lower classes of the people. But when the progress of the Manufacturing system, and the Consolidation of Farms in what have been termed the Improvements of Agriculture, both combined their operation to withdraw the population from villages and ancient towns fully supplied with Parochial Ministers, and Parish Churches (now in many instances left half empty) to

concentrate it, with the increasing population of a century, in New Districts unprovided with either Parish Churches or Parish Ministers; and to which the Wise, Pious, and Patriotic Practice of former ages in subdividing such Parishes, and furnishing them with additional Parish Churches and Ministers, according to the number of inhabitants, has not yet been applied; then the injurious and dangerous consequences of this Defect in our Laws, or rather perhaps, the defective application of the Ancient Prescriptive Law of the Land, began to appear. Three or four generations of a large proportion of all the lower classes have successively been excluded from all participation in the Services of the National Religion,—from all attendance in a Parish Church,—and from all the instructive care of a Parish Minister; and the Sabbath itself, that most gracious and merciful Institution, hath been by them habitually perverted into an occasion of degradation and evil; instead of a day of improvement, or even of occupation, becoming a day of idleness, intemperance, profligacy, and profaneness: and the natural consequences

have been, the production and growth of that Ignorance of Gospel Truth, — Loss of Religious Principle, — Disregard of Futurity, — and general Demoralization, — which turn so threatening an aspect upon the peace and welfare of the community.

The teaching of a comparatively few children in Charity Schools hath proved no sufficient counterbalance to the loss of former parochial Instruction ; and the augmenting of School Education, or the adoption of any palliative measure, WITHOUT EMPLOYING THE AID OF PUBLIC PAROCHIAL WORSHIP, must be unable to counteract the ruinous progress of obdurate and unrelenting profligacy.

Should the Public Opinion continue to be directed, and Parliamentary attention continue to be bestowed, in the first place, and almost exclusively, upon objects of Secondary Importance ; while the Primary Object of Safety, Stability and Prosperity, both to Church and State, in the Public Worship and Administrations of the National Religion, is suffered to decline and lose its effective energy upon half the Population, the Consequences must be highly injurious, and

may be fatal to the present Established Order of Government.

This alarming condition of the Church, and of the Public Mind, does not appear to have obtained the notice which its importance demands, or to have been pressed upon the attention of the Legislature with the earnestness and importunity, which a consideration of such vital interest to the Safety of the Community might be expected to awaken.

If the Church of England be reduced to such a condition that a very large proportion of its professing members—one Third at the least—are absolutely excluded, and denied the possibility of joining in its most instructive and impressive services, this important Fact must steadily point to the danger of the Habit that has long prevailed among the Literary defenders and advocates of the Church—that of confining *too exclusively* their attention to the explanation and enforcement of particular doctrines, and bestowing no sufficient regard upon that still more injurious ABSENCE OF ALL RELIGIOUS sentiment, and that total DISREGARD TO FUTURE EXISTENCE, which have spread so



widely, and are the precursors of every possible calamity that can assail both Church and State.

The prevalence of this most dangerous and destructive principle of **DISREGARD TO FUTURETY**, undeniably proves, that defences of the interpretation of particular **Doctrines**, **Rites**, and **Sacraments**; and censures of those who impugn or neglect them; are not, and cannot, alone, be an adequate protection to the Church in its present circumstances.

The brightest effulgence of truth in its **Doctrines** cannot convey their beneficial effect to the people, while the Legislature continues to permit the existence of an order of things, that renders conformity to its ordinances an entire and evident impossibility.

By far the larger portion of **Political Discussions** are conducted without any reference to the **National Religion**, and the effects it produces, or might produce, upon the State.

And even the greater part of the advocates of the **Established Church**, and the writers in its behalf, appear to take their view of danger from **OTHER POINTS**, either vindicating particular doctrines, or deprecating a separa-

tion from its communion, seeming to trace Cause and Effect more in the productions of the press, than in the actual existing circumstances of Society.

When stating their apprehensions, in regard to the Established Church, from the injurious effects of Schism, and the inroads of what is termed Methodism, they appear to proceed upon the principle of taking it for granted,—that the constitutional and legislative intentions of the Law, are so carried into effect in their practical arrangements, as in Fact to render the \*Instructions of the Church accessible to All,—that every reasonable facility has been employed to engage the influence of early Habit in favour of the Es-

\* A zealous advocate of the Church of England has recently thus expressed himself,—“ her members cannot be grossly or dangerously ignorant except by their own fault. The Scriptures are daily read in our assemblies, &c. &c. that we can never either forget or overlook them without the grossest negligence.” Vide *British Critic*, No. 32. August 1816. p. 139, 140.

It is here taken for granted that the members of the Church have sufficient places to assemble in—and this is certainly the case in Oxford and Cambridge, but around the Metropolis several hundred thousands are without either Parish Minister or Parish Church,—it is therefore their misfortune and not their fault that they are ignorant.

tablishment, and that the numbers associated under Sectarian and Methodistic teachers are WITHDRAWN from attendance in their Parish Church, from the instruction of the Liturgy, and from the Pastoral Care of their Legal and Established Minister.

But are not the Facts of the case directly contrary to these Assumptions?

Is it not evident, or may it not easily be proved from the Parliamentary Documents, that at least ONE THIRD of the whole population, and FOUR FIFTHS in the Metropolis district, are without Parish Churches to receive them, and without Parish Ministers to take charge of them?

Is it not therefore a necessary consequence of such circumstances, that if all the Sectarian and Methodistic Separatists were now desirous of Conforming to the Church, they could not possibly be received, while so large a proportion of our *Own Members* are, in Fact, excluded from all Parochial and beneficial Communion?

If enquiry be found to establish this view of the subject, will it not be equally evident that the principles just now alluded to as

taken for granted, are not in reality supported by Fact; and must not therefore the Defences and Exhortations, founded on such assumptions, be wholly inadequate, of themselves, to the support and protection of the Church under its present circumstances?

In some degree to supply an answer to these most important questions, with the hope of engaging the attention of the Public and of the Legislature to the further investigation of this subject, was the purpose of my former address to your Lordship; and of the somewhat more distinct and explicit examination which I now venture to present to your Lordship's notice.

§ 10. — *Examination of Parliamentary Documents on Population, Parishes, Benefices, Capacity of Churches, &c. including the four following sections.*

To those Politicians and Philosophers who circumscribe all their views within the boundary of time,—who profess to govern and to reform men by the coercions and influence of temporal agents only,—Facts respecting the

National Religion and the state of Parochial Worship may be thought of little value. But by those of more just and profound views of human nature, and of the mode and materials of constructing Civil Institutions, in such a manner as to produce and maintain the utmost aggregate of security and happiness to the community,—the Means and Instruments of forming and supporting Religious and Moral Character will ever be deemed worthy of the very first consideration: and the utmost attention will be thought well employed to obtain respecting them full, distinct, explicit and accurate information.

In furtherance of this most desirable object, it having been represented to me by some zealous friends of our Constitutional Government both in Church and State—that the statement I have presented has been thought overcharged, and my representation of the case supposed to be an Exaggeration of the Facts: and as such an opinion necessarily tends to weaken the impression of importance which the truth itself is calculated to make—I have been peculiarly anxious to review the materials there collected, and to

supply such further illustration as subsequent enquiry and communications have afforded, towards giving a view of the subject sufficiently full, explicit, and practical, to satisfy the judgment of candid, dispassionate, and impartial enquirers. And in this regard it is peculiarly incumbent on me to express my grateful acknowledgments, for the very obliging manner in which your Lordship favoured me with the Parliamentary Documents necessary to illustrate, and, as far as possible, to verify and ascertain the real Facts and Circumstances of the case.

By a detailed examination\* of the present Parochial Population of the City of London, and of the eighteen adjoining Counties, extending over a district forming a circle of about one hundred miles semidiameter around the Metropolis, it appeared that about 110 Houses and 640 Inhabitants might be taken as the *General Average* allotted by our Ancestors to One Parish Church, One Parish Minister, and One set of Parish Officers: from this it was intended to infer the Constitutional Necessity, which their practice

\* Church in Danger, p. 36 to 45.

inculcated, of sub-dividing the Parishes and providing additional Parochial Churches and Ministers, whenever they were required by an increasing Population.

But it is probable that the idea of exaggeration may have been excited by a want of sufficient explicitness in explaining the purpose and intended application of the General Average. From this defect, that which was presented only as an illustration, has, it appears in some instances, been understood as a rule and recommendation now to be acted upon.

The statement and application of the numbers, ascertained by a comprehensive general average, to have been placed with one Parish Church under one Parish Minister, by the former arrangements of the Church of England, were offered, not as a rule or proportion advisable to be adopted in any new regulations; but as an illustration and enforcement of the urgent necessity which claimed the attention of the Legislature to this subject in preference to others of less vital, and consequently of less pressing importance.

A comparison of this General Average with the present state of many of our Parishes, afforded the strongest possible proof how much the practice adopted in former times, differed from that which hath obtained during the last century.

And if long continued and extensive General Practice might be considered as a Constitutional Criterion of the proper interpretation of the unwritten Law of the Land, this ancient practice seemed to assume and declare, that the Prescriptive Law not only authorized but required the sub-division of Parishes, as the Population increased in any district: thus indicating in a decisive manner the opinion of our forefathers,—that the best Security of the Church of England consisted in the due Parochial Administration of its Liturgy and Services;—and that the Security of the State also was in the best manner provided for, by giving the whole Population a participation in what may be termed the Education afforded by the National Religion, —the Instruction and Advantages of its Parochial Worship and Pastoral Offices. — And this could only be effected by distributing



the Population into such Divisions, that each Parish should consist of such a number of inhabitants only, as might conveniently and certainly be admitted into the Parish Church, and also fall under the restraining and corrective personal knowledge and superintendance of their Parish Ministers, and Parish Officers.

But in thus stating the Fact and offering this comparison, it was not intended to aduce that General Average as a Standard Proportion of numbers necessary to be adopted under the present circumstances. So far otherwise, that it was suggested in another part of the work\* that great advantages might probably now result, in many cases of reduced parochial population in villages and some of the ancient towns, from placing two adjoining parishes under the care of the same Minister.

And in treating of the mode of proceeding and enactments necessary to provide a remedy to the existing Evil, the proportion adopted by the Parliament under Queen Anne was considered as that which might probably be recommended at the present time.

\* Church in Danger, p. 124.

That proportion, and the computation upon which it was founded, as given in the Parliamentary \* proceedings, allotted 4750 Inhabitants to one Parish Church. And, perhaps, for the sake of avoiding fractions, 5000 persons may be assumed as a proper number for one Parish, when the Population is compact and consolidated into a small space, as in the close-built districts; and half that number in situations where the habitations are more widely scattered.

In this computation a reasonable allowance appears to be made for the various descriptions of Dissenters in each Parish; and also for the infant, the aged, and the infirm parts of the population, who may not be able to attend divine service at the Church; but then it should never be forgotten that they have, for that very reason, a stronger claim upon the time and attention of their Parochial Minister in the more private duties of the Pastoral Office, — in consolatory and admonitory conference. The inhabitants of each Parish may by such a sub-division participate in the advantages of the personal

\* Church in Danger, p. 160.

Knowledge of their Parochial Minister and Parochial Officers, and may be expected to derive important and lasting benefits, from the efficient discharge of Pastoral Offices and the possibility of the Sacraments being duly administered to all the Parishioners\*.

The numbers also usually attending the Public Worship, will thus be brought within the scope and power of the general range of the human voice, and of course may receive instructive admonition and improvement from such attendance. For it should ever be remembered, that as the Benefits of our Reformed and Protestant Church Services are conveyed by Oral Instruction, it is necessary that these services, to be advantageous, should be heard. In those instances therefore where the Churches are so spacious, that considerable parts of the congregation are without the extent of the Ministers voice, their primary and most important purpose is defeated. The most eloquent and impressive Sermon, to those who hear not a sentence of it, is totally useless. And the awful admonitions of the Sacred

\* Vide page 79, 80, 81.

Scriptures, and the interesting piety of our admirable Liturgy, are equally without effect upon those poor and uninstructed members of our congregations, who may perhaps see the Minister, but are so placed as to be incapable of hearing a word that falls from his lips. People so circumstanced, finding by repeated experience that they cannot be accommodated in such a manner as to hear and join in the service, soon discontinue their attendance at the Church; and thus become, like those who have no Church to attend, alienated from the Establishment, and the large and splendid Church is in a great measure useless.

But as in carrying into effect any measure remedial of these evils, the progress must necessarily be very gradual and slow, it does not appear to be at all essential, that any fixed and undeviating proportion of numbers to each Parish should be previously determined upon and established. Something of a general outline to guide the judgment may be useful, while the peculiarities of local and individual cases may be safely left to be arranged, according to the peculiar circumstances, by the Commissioners to whom the

execution of such an Act of Parliament would be intrusted. Commencing with a Subdivision or two, in each of the Parishes requiring such an operation, must be productive of much advantage. And the System once in action, may be expected to proceed with increasing facility and increasing benefit.

To impress the Necessity of such commencement, it appears requisite to consider the Evil in its *Real and Full Magnitude*. To present such a view of the subject was the purpose of the statement, which has been thought to be an Exaggeration. This purpose may perhaps be now aided and enforced, and the idea of an overcharged representation in some degree removed, by giving a review of the Facts in a more condensed form; but instead of repeating the Comparison with a general average, to illustrate and confirm the statement, by taking a detailed review also of the same materials, as collected in the most indubitable, interesting, and alarming “Account of the Population of Benefices, and the Capacity of their respective Churches and Chapels, according to the Diocesan Re-

turns or other authentic documents laid before Parliament.”

This account is printed by order of the House of Lords, upon the motion of the Right Honourable the Earl of Harrowby, when his Lordship impressively observed, “ \* that if their Lordships intended that the Establishment of the Church of England should CONTINUE TO EXIST; it was necessary that, by their Legislative exertions and munificence, the means should be provided for the residence of the Clergy in their Parishes, and that Churches should be provided capable of containing the population of these parishes.” . . . . “ † These returns when produced would bring before Parliament and the Public, a case so strong, that the necessity would be seen of its affording some Pecuniary as well as Legislative assistance, in order to bring these Churches and Accommodations, near that state in which it was every way proper and necessary they should be placed.”

\* Times Newspaper, 27 June, 1816.

† Morning Post, 27 June, 1816.

§ 11.—*Re-statement and Revision of Facts in the Parishes of the Metropolis District.*

The parishes considered as forming the Metropolis District by Mr. Rickman in his elaborate and judicious arrangement of the returns of Population laid before Parliament, were examined, in the former \* tract addressed to your Lordship, as forming two concentric circles around the walls of the City of London; the more distant or exterior circle containing the less compressed village population; and the interior circle, including the dense population of the Parishes immediately contiguous and surrounding the boundaries of the City. But as each parish was then compared with the previously ascertained General Average, without expressing the numerical excess of population in each; the number of persons without any means of Parochial Instruction from, or Communion with, the Church of England being stated in one gross amount; it is now purposed to re-

\* Church in Danger, p. 52 to p. 75.

state these materials in a more condensed and tabular form. The first column to exhibit the full population ;—the second, the estimated numbers that may possibly be accommodated in the Parish Church ; and the third, the Surplus Population in each Parish. The unprovided, or excluded members, being thus separately noticed in the several individual instances, in addition to the total amount, may perhaps, present a more distinct and impressive view of the Evil, than when the same numbers were collected into one aggregate statement alone.

“The present number of Churches and Parishes within the walls of the City of London, has been evidently formed upon a much more numerous population than the present : But although the changing stream of population hath forced itself into new Channels, the former Structures and divisions remain, and cannot benefit the Population that has left them.” The City of London, therefore, containing within its Walls Ninety-one Parish Churches for a population of 55,484 persons, is not noticed or included in the following estimation.



*The Exterior Circle.*

Parishes.	Total Popula- tion.	Churches supposed to contain.	Surplus excluded.
KENT.			
Deptford, St. Nicholas	7,085	2000	5,085
———— St. Paul	12,748	2000	10,748
Greenwich . . . . .	16,947	2000	14,947
Woolwich . . . . .	17,054	2000	15,054
ESSEX.			
West Ham, including Plaistow and Stratford	8,136	1500	6,636
Layton . . . . .	3,162	1500	1,662
Walthamstow . . . . .	3,777	1500	2,277
Barking . . . . .	5,543	1500	4,043
SURREY.			
Clapham . . . . .	5,083	1500	3,583
Streatham . . . . .	2,729	1500	1,229
Tooting. . . . .	1,626	1500	126
Battersea . . . . .	4,409	1500	2,909
Wandsworth . . . . .	5,644	1500	4,144
Putney . . . . .	2,881	1500	1,381
Mortlake . . . . .	2,021	1500	521
Wimbledon . . . . .	1,914	1500	414
* { Kingston and Ham	4,925	1500	3,425
* { Richmond . . . . .	5,219	1500	3,719

\* United under one Minister.

Parishes.	Total Population.	Churches supposed to contain.	Surplus excluded.
MIDDLESEX.			
Stratford le Bow . . .	2,259	1500	759
Stoke Newington . . .	2,149	1500	649
Hornsey . . . . .	3,349	1500	1,849
Tottenham 4 Wards	4,571	1500	3,071
Edmonton 4 Wards	6,824	1500	5,324
Enfield 4 Quarters . .	6,636	1500	5,136
St. John Hampstead	5,483	1500	3,983
Hendon . . . . .	2,589	1500	1,089
Ealing . . . . .	5,361	1500	3,861
Heston with Hounslow	2,251	1500	751
Isleworth . . . . .	4,661	1500	3,161
Twickenham . . . . .	3,757	1500	2,257
Chiswick . . . . .	3,892	1500	2,392
Fulham . . . . .	5,903	1500	4,403
Hammersmith . . . .	7,393	1500	5,893

*Interior Circle.*

St. Luke, Old Street	32,545	2000	30,545
St. James, Clerkenwell	30,537	2000	28,537
St. Sepulchre or St. John . . . . .	4,224	2000	2,224
Islington . . . . .	15,065	2000	13,065
Liberties, extra paro- chial . . . . .	2,890		2,890

Parishes.	Total Population.	Churches supposed to contain.	Surplus excluded.
Hackney . . . . .	16,771	2000	14,771
Shoreditch . . . . .	43,930	2000	41,930
Whitechapel . . . . .	27,578	2000	25,578
Bethnal Green . . . . .	33,619	2000	31,619
Spittlefields . . . . .	16,200	2000	14,200
Stepney . . . . .	35,199	2000	33,199
St. George in the East	26,917	2000	24,917
Wapping . . . . .	3,313	2000	1,313
Bromley . . . . .	3,581	2000	1,581
Limehouse . . . . .	7,368	2000	5,368
* Shadwell . . . . .	9,855	in ruins	9,855

\* It is not unworthy of observation that the land purchased by Queen Ann's Commissioners for the site of a Church, although paid for by the Public, has never yet been applied to that purpose. The recent discovery of this proves the utility of Registering in Chancery. The following letter is from the eminent Solicitor who conducts the business for the Parish:

"MY DEAR SIR,

13 June, 1816.

"I send you herewith an abstract of the deed of the Shadwell Church Land purchased in 1714, and never yet applied to its proper destination. I am now endeavouring to find out the survivor of the Commissioners recorded in the deed, in order to take legal measures, if requisite, to get the property into the hands of the parish.

"We are all indebted to your valuable book for the progress hitherto made; and I shall have real satisfaction in being able hereafter, to inform you that we have succeeded.

"I remain, my dear Sir, very sincerely yours, J. I. BURN."

Parishes.	Total Popula- tion.	Churches supposed to contain.	Surplus excluded.
St. Catherine, Tower	2,706	2000	706
Precincts extra paro- chial . . . . .	2,908	—	2,908
St. Botolph, Aldgate with East Smithfield.	13,562	2000	11,562
St. Botolph, Bishops- gate. . . . .	9,184	2000	7,184
St. Giles, Cripplegate	11,704	2000	9,704
St. Botolph, Aldersgate	4,135	2000	2,135
St. Bartholomew . . .	2,769	2000	769
St. Dunstan, West . .	3,239	2000	1,239
St. Bride, Fleet Street	7,003	2000	5,003
St. Sepulchre, Newgate	8,724	2000	6,724
Extra parochial . . . .	3,184	—	3,184
Rotherhithe . . . . .	12,114	2000	10,114
Bermondsey . . . . .	19,530	2000	17,530
St. George, Southwark	27,967	2000	25,967
Horseleydown . . . . .	8,370	2000	6,370
St. Olave . . . . .	7,919	2000	5,919
St. Saviour . . . . .	15,349	2000	13,349
Christ Church . . . . .	11,050	2000	9,050
Camberwell, including Dulwich and Peckham	11,309	2000	9,309

Parishes.	Total Population,	Churches supposed to contain.	Surplus excluded.
Newington with Walworth . . . . .	23,853	2000	21,853
Lambeth, with Brixton Causeway, Kennington, Stockwell, Vauxhall, and South Lambeth } . . . . .	41,644	2000	39,644
Kensington . . . . .	10,886	2000	8,886
Paddington . . . . .	4,609	2000	2,609
Chelsea . . . . .	18,262	2000	16,262
St. John Westminster . . . . .	10,615	2000	8,615
St. Margaret's . . . . .	18,680	2000	16,680
Extra Parochials . . . . .	1,284	—	1,284
St. Martin's in the Fields . . . . .	26,585	2000	24,585
St. Paul Covent Garden . . . . .	5,304	2000	3,304
St. Clement, Danes, . . . . .	13,706	2000	11,706
St. Ann's, Soho . . . . .	12,282	2000	10,282
St. James's . . . . .	34,039	2000	32,039
St. George's Hanover Square . . . . .	41,687	2000	39,687

Parishes.	Total Population.	Churches supposed to contain,	Surplus excluded.
St. Andrew and St. George Queen Squ. with Hatton Garden, Ely Rents, and Saffron Hill.	37,195	{ 2000 } { 2000 }	33,195
Extra Parochials . . .	3,350	—	3,350
St. George Bloomsbury	13,864	2000	11,864
St. Giles . . . . .	34,672	2000	32,672
St. Pancras . . . . .	46,333	2000	44,333
St. Mary le Bone . .	75,624	2000	73,624
The supposed Congregations of Chapels, were estimated at 30,000			

The clergy of the Chapels are not permitted to contribute at all to the discharge of the Pastoral duties and offices, and therefore this Estimation was not distributed to the several Parishes, to mark more distinctly the very inconsiderable assistance, that is given by the Chapel system to the National Religion, although most of these Chapels extract from their Congregations a higher contribution, under the name of Pew Rents, than would support each of them as a Parish Church with an authorized Parochial Minister.

This re-statement of the materials collected in the former tract, with the slight corrections that have occurred, gives the following aggregate results :

Total Population of this District, not including the City of London . . . . . 1,144,773

The Numbers supposed to be accommodated in the Churches and Chapels, upon a vague Estimation, but in many of the instances much beyond what the Churches and Chapels can contain . . . . . 181,500

Leaving the Number necessarily Excluded in this district alone from all useful participation in the Public Worship—the Administration of the Sacrament of the Lord's Supper, and the Pastoral Offices of the Church 963,273

To examine further whether this collection of Facts thus presented to public notice can be justly liable to the charge of Exaggeration — it may be satisfactory to give a statement of the same District, and the same Parishes, selected from the recent Parliamentary report, as printed by the order of the House of Lords. In this document the Parishes are Classed in the order of the several Dioceses; but as that arrangement places adjoining Parishes under distant and different heads, it does not exhibit, in one connected view, the very great surplus population compressed into a comparatively small space around the Metropolis; the several particulars are, therefore, here collected into the same form and order as the foregoing statement, by which also the comparison of the two statements may be more readily made.



§ 12. *Comparative Statement of the foregoing Facts, from the Account printed by order of the House of Lords.*

Places:	Total Population.	Number the Churches and Chapels will contain.	Excess above the capacity of Churches and Chapels.
KENT.			
Deptford, St. Nicholas	7,085	1400	5,685
----- St. Paul . . . . .	12,784	1200	11,584
Greenwich . . . . .	16,947	4100	12,847
Woolwich . . . . .	16,700	3800	12,900
ESSEX.			
West Ham, Plaistow, and Stratford . . . . .	8,136	1500	6,636
Layton . . . . .	3,162	550	2,612
Walthamstow . . . . .	2,500	1050	1,450
Barking . . . . .	5,543	1200	4,343
SURREY.			
Clapham . . . . .	5,084	1400	3,684
Streatham . . . . .	2,729	1000	1,729
Tooting . . . . .	omitted, not returning two thousand.		
Battersea . . . . .	4,400	600	3,800
Wandsworth . . . . .	5,621	600	5,021
Putney . . . . .	2,882	850	2,032

Places.	Total Population.	Number the Churches and Chapels will contain.	Excess above the capacity of Churches and Chapels.
Mortlake . . . . .	2,021	730	1,291
Wimbledon . . . . .	not returning two thousand.		
Kingston and Ham, with Richmond, Chapel of ease	8,393	1900	6,493

## MIDDLESEX.

Stratford le Bow . . .	2,881	550	2,331
Stoke Newington . . .	2,149	600	1,549
Hornsea . . . . .	3,349	1100	2,249
Tottenham . . . . .	4,000	50	3,950
Edmonton . . . . .	6,284	2000	4,284
Enfield . . . . .	5,500	1000	4,500
Hampstead . . . . .	5,483	1450	4,033
Hendon . . . . .	2,000	300	1,700
Ealing . . . . .	5,700	1800	3,900
Heston with Hounslow	2,250	700	1,550
Isleworth . . . . .	4,780	2000	2,780
Twickenham . . . . .	omitted.		
Chiswick . . . . .	3,892	750	3,142
Fulham and Ham- mersmith . . . . .	13,296	3158	10,138

Places.	Total Population.	Number the Churches and Chapels will contain.	Excess above the capacity of Churches and Chapels.
St. Luke Old Street . . . . .	36,000	1200	34,800
St. James Clerkenwell . . . . .	30,537	1400	29,137
St. Sepulchre or St. John . . . . .	6,818	700	6,118
Islington . . . . .	15,065	2600	12,456
Liberties Extra Parochial . . . . .		omitted.	
Hackney . . . . .	16,771	5400	11,371
Shoreditch . . . . .	43,448	2300	41,188
Whitechapel . . . . .	28,000	2600	25,400
Bethnal Green . . . . .	33,000	1200	31,800
Spittlefields . . . . .	16,200	3250	12,950
Stepney . . . . .	35,199	4000	31,199
St. George in the East . . . . .	26,917	800	26,117
Wapping . . . . .	3,313	1200	2,113
Bromley . . . . .	3,500	300	3,200
Limehouse . . . . .	10,500	1500	9,000
Shadwell . . . . .	10,000	1000	9,000
St. Catherine Tower . . . . .	2,700	Church in ruins. 900	1,800
Precincts Extra Parochial . . . . .		omitted.	
St. Botolph Aldgate with East Smithfield . . . . .	13,562	1050	12,512

Places.	Total Population.	Numbers the Churches and Chapels will contain.	Excess above the capacity of Churches and Chapels.
St. Botolph Bishops-gate . . . . .	10,000	2000	8,000
St. Giles Cripplegate	11,784	1500	10,284
St. Botolph Aldersgate	5,478	900	4,578
St. Bartholomew . . .	2,769	600	2,169
St. Dunstan West . .	6,645	1200	5,445
St. Bride . . . . .	7,775	1300	6,475
St. Sepulchre Newgate	12,148	2500	9,648
Extra Parochials . . .	omitted.		
Rotherhithe . . . . .	12,114	2000	10,114
Bermondsey . . . . .	19,530	3000	16,530
St. George Southwark	27,000	4000	23,000
Horsleydown . . . . .	8,370	1150	7,220
St. Olave . . . . .	7,917	1300	6,617
St. Saviour . . . . .	15,596	1500	14,096
Christ Church . . . .	12,000	1000	11,000
Camberwell, with Dulwich and Peckham	12,000	1800	10,200
Newington, with Walworth . . . . .	23,853	900	22,953
Lambeth, with Brixton Causeway, Kennington, Stockwell, Vauxhall and South Lambeth	45,000	6000	39,000

Places.	Total Population.	Number the Churches and Chapels will contain.	Excess above the capacity of Churches and Chapels.
Kensington . . . . .	11,000	2300	8,700
Paddington . . . . .	4,609	500	4,109
Chelsea . . . . .	18,262	1000	17,262
Westminster, St. John	10,615	2000	8,615
St. Margaret's . . . .	18,680	1500	17,180
Extra Parochials. . . .	omitted.		
St. Martins in the Fields	26,583	4000	22,583
St. Paul, Covent Garden	5,304	928	4,376
St. Mary le Strand . .	2,021	320	1,701
St. Clements, Danes	10,000	3500	6,500
St. Ann, Soho . . . .	12,288	1000	11,288
St. James's . . . . .	30,000	6000	24,000
St. George's, Hanover Square . . . . .	41,687	8200	33,487
St. George, Martyr . .	7,179	1200	5,979
St. Andrew, Holborn	23,972	2500	21,472
Extra Parochials . . . .	omitted.		
St. George's, Bloomsbury . . . . .	13,000	1500	11,500
St. Giles in the Fields	34,672	2500	32,172
St. Pancras . . . . .	47,000	2600	44,400
St. Mary le Bone . . .	75,624	8700	66,924

In this Enumeration the several particulars when collected into total sums give the following aggregate results :

The total Population of the District, as before, excluding the City of London. . . . . 1,129,451

The numbers returned as accommodated in Churches and Chapels. . . . . 151,536

The Excess of Population above the Capacity of Churches and Chapels, and, of course, excluded from useful Communion with the Established Church. . . . . 977,915

Being, notwithstanding some omissions, 14,600 Souls more than the statement which has been deemed an Exaggeration.

§ 13.—*Result of Comparison.*

It is indeed with no small degree of doubt, hesitation, and unwillingness, that any serious and reflecting observer, sensible of the necessary and tremendous consequences that must follow the continuance of such a state of things, can admit the Existence of so enormous a political and social Evil in the very centre of a Country calling itself Christian, Reformed, and Protestant,—and boasting of the superior Wisdom of its Laws and Institutions. In the district now surveyed, containing by one estimation a population of 1,144,779, and by another 1,129,451, the astonishing truth is most incontrovertibly established, that only **EIGHTY-ONE** Parish Churches, and **EIGHTY-ONE** Parochial Ministers entrusted by the law with the Cure of Souls, are provided by the Church of England for a Population of upwards of **ELEVEN HUNDRED THOUSAND** souls. The indubitable Authority of Parliament hath indeed demonstrated that, within the Compa-

ratively small Circle of about ten Miles around the Metropolis of Britain, the splendid seat of Science, Literature, Commerce, Legislation, Philosophy, and (as is supposed) Religion, no less a number than **NINE HUNDRED AND SEVENTY SEVEN THOUSAND** Souls are shut out from the common Pastoral Offices of the National Religion—are without any beneficial Communion with the Established Church—receive no instruction from a Parish Minister, and are totally excluded from the inestimable advantages of the Parochial Public Worship.

This enormous number is greater by fifteen thousand than the entire population of the Ten Counties, Hertfordshire, Bedfordshire, Buckinghamshire, Berkshire, Dorsetshire, Oxfordshire, Northamptonshire, Huntingdonshire, Rutlandshire, and Cambridgeshire, as returned to Parliament in the last enumeration, spread over an area of six thousand five hundred and ninety-one Square Miles, and furnished with seventeen hundred Parish Churches ;—while a Surplus Population more numerous, more dense, and therefore the more dangerous, has been shewn to exist in the Metro-



polis District in effect without Public Worship, without a Church, without a Minister;—A difference so apparently beyond all belief could only be rendered credible by the irresistible and indubitable evidence of Fact:—and such a Fact speaks to a truly Christian, a truly Patriotic, a truly British heart, in Language so strong and so terrific, as to require no additional enforcement of the painful impression.

§ 14. *Further means of Elucidation.*

But if these Statements should be thought not to be sufficiently explicit for the ground of Parliamentary Enactment—an Investigation by a Committee of the Honourable House of Commons, might bring the subject in a more distinct and technical form before the Legislature: and the real Facts and Circumstances of this most distressing and alarming condition of the Church of England, might be more fully and explicitly developed, by a personal Examination of the several Parochial Ministers and Parish Officers included in this

district of about ten miles around the Metropolis.

The true state of the Case would become apparent, if the Parochial Minister and Parish Officers of each of the Parishes in this district were required to answer a few short Questions somewhat similar to the following:

What is your Parish and the Estimated Population?

How many persons do you suppose your Church will contain?

What do you think to be the average number attending divine service every Sunday Morning?

What number in the Afternoon or Evening?

How often is the Sacrament of the Lord's Supper Administered?

What do you suppose has been the average number of Communicants at each celebration during the last three years?

Are the Communicants generally the same individuals, or different persons at each celebration in the same year?

What provision is made in your Church for the accommodation of the lower classes,—and how many usually attend divine service?

Are there any other places of Worship in your Parish belonging to the Established Church ?

Do the Clergy officiating in the Chapels take any Pastoral Charge of the Congregation ?

At what time and place is the Sacrament of Baptism usually administered, and what number of persons upon an average attend each service ?

How often has the service of the Visitation of the Sick been performed in each week, upon an Average for the last year ?

Is not a Personal Knowledge of the Parishioners necessary to the due discharge of the Pastoral office ?—What number do you suppose may be personally known to yourself, and upon terms of social and friendly converse and intercourse ?

What number of interments have taken place weekly upon an average for the last year ?

How many persons have usually attended each Funeral solemnity ?

What number have been carried into the Church ?

What number have only had the Church-Yard service performed ?

What is the reason of the difference ?

To what number of the poor is the \* 59th Canon observed, either literally as to Catechising in the Church, or in effect by examining them in Sunday or Day Schools ?

How often do the Church Wardens in execution of the † 28th Canon enquire into the attendants at the Sacraments ?

Are the personal habits and occupations of the poor receiving parochial relief generally known to the Overseers of the Parish ?

Answers to these, or Questions similar in import and tendency, if arranged under each parish, might be easily gone through, and present a Mass of information of the most interesting, though perhaps of an appalling, Nature to the serious and patriotic Mind.—Such at least as would fully ascertain how far the alarming statements already made are founded in Exaggeration—how far every real Friend of the Church of England—every real Friend of British Prosperity, and every

\* Vide page 113.

† Page 78.

real Friend of Humanity, have just grounds of apprehension and alarm; and how imperiously the Legislature is called upon, by every Sentiment of Duty and Self Preservation, to take speedy and effectual Measures to remedy the Defects of former Legislation; —and to afford those additional means to the National Religion, without which it is impossible to impress Moral and Religious Principles, and Moral and Religious Habits, upon the Vast Masses of neglected and injured population, now Excluded from Church Communion and Church Instruction, and abandoned to a worse than Heathen ignorance, and to all the dangers of unrestrained depravity, and the seductive artifices of plundering Anarchy and organized Rebellion,—in the delusive arts of the discontented and designing, operating through the medium of Public-House Politicians, corresponding Clubs calling themselves Benefit Societies, and other daily increasing sources of contamination; the dangerous tendency and ruinous consequences of which no palliative expedients can repress, unless they are founded upon, and aided and assisted by, a more general diffusion of the

Hopes and Fears of Religion, only adequately conveyed to the general body of the People in the instructive Services of Public Parochial Worship.

§ 15. *Abstract notice of all Parishes in England and Wales, of 2000 Inhabitants and upwards.*

The foregoing collection of Facts relating chiefly to the Metropolis district, have been selected under that restriction, as presenting a source of more imminent danger, and requiring therefore earlier and more immediate attention, than a scattered and distant population otherwise under similar circumstances of deprivation.

The manners and habits of the vast masses of people, compressed into a comparatively small space, which surround the seat of the Government,—the very heart of the community,—must necessarily have a powerful influence upon every other part of the Country;—and a dense population being more exposed, than a thin one of equal numbers, to be stimulated into dangerous action, it is of

the utmost importance that the District surrounding the Metropolis should be the first object of consideration.

But as any remedial measure adopted by the Wisdom of Parliament in regard to this district, may be gradually extended to all other parts of the Country requiring similar attention, it may add something to the impression of the necessity by which such a measure is demanded, if, together with the foregoing awful and afflictive Facts, we take into consideration an abstract review of the present state of the several Dioceses, as represented in the Parliamentary document already quoted; and which presents a most painful and tremendous subject of reflection, to all who duly appreciate the importance of Religious Principles to the Well-being of the State, and who are not insensible to the ultimate and inevitable disorder, misery, and ruin, that must result from a continued disregard of that influence, which only is sufficiently powerful to give security and permanence to Law and Order.

“ An Abstract of the totals in each Diocese of England and Wales, of all those Parishes each of which contain two thousand inhabitants and upwards, and the Churches and Chapels will not contain one half,” and in many instances not one fourth “ of the Population.”

Dioceses.	Number of Parishes.	Total Population.	Number the Churches and Chapels will contain.	Excess of Population above the Capacity of Churches and Chapels.
Asaph, St.	16	61,537	13,770	47,767
Bangor	7	22,588	7,420	15,168
Bath and Wells	15	77,890	18,020	59,870
Bristol	15	68,306	14,104	54,202
Canterbury	22	112,659	25,720	86,939
Carlisle	10	39,304	8,200	31,104
Chester	157	1,286,702	228,696	1,040,006
Chichester	11	37,907	11,270	26,637
David's, St.	6	25,775	4,050	21,725
Durham	45	226,06	41,769	184,292
Ely	5	18,680	7,040	11,640
Exeter	49	221,162	53,011	168,151
Gloucester	15	53,202	15,930	37,272
Hereford	9	32,417	11,500	20,917
Landaff	10	37,580	6,900	30,680



Dioceses.	Number of Parishes.	Total Population.	Number the Churches and Chapels will contain.	Excess of Population above the Capacity of Churches and Chapels.
Litchfield & Coventry	73	532,733	108,532	424,201
Lincoln	31	118,909	37,250	81,659
London	80	930,337	132,387	797,950
Norwich	10	52,042	15,388	36,654
Oxford	4	9,691	4,000	5,691
Peterboro.	3	11,271	2,650	8,621
Rochester	16	102,984	24,100	78,884
Salisbury	23	77,614	22,030	55,584
Winchester	37	325,209	59,503	265,706
Worcester	13	80,428	20,300	60,078
York	96	720,091	139,163	580,928
	778	5,265,079	1,032,753	4,232,326

This investigation affords the astonishing result, that **FOUR MILLION TWO HUNDRED AND THIRTY TWO THOUSAND** of the Inhabitants of England and Wales, have no means of joining in the Parochial Services of the Established Church, and of course derive no instructive, restraining, and consolatory influence from the National Religion.

§ 16. *Coincidence with general view,  
and result.*

The induction of particulars now reviewed coincides, in a remarkable manner, with the conclusion that appears from the following general view of the subject.

From Mr. Rickman's very valuable observations, and table of the increase of population, — it appears that in A. D. 1700, the Population of England and Wales amounted to 5,475,000, and that in A. D. 1811 it had increased to 10,488,000; so that during the century it had nearly doubled itself. This interesting and important Fact has been noticed by Political Economists, but it does not appear that any observations have been made upon it in reference to the Religious Instruction conveyed by the Public Worship of the Church of England.

The Legislature, after a judicious examination about the commencement of the last century, declared that fifty additional Parish Churches were even then requisite for the security of the Established Religion,

and the Instruction of the Inhabitants of the Metropolis District alone : — but as owing to the expensive Architecture adopted by the Commissioners, and to some other unforeseen circumstances, only one fifth of the intended number were then erected, the Evil continued to increase, and the subject itself seems, to all useful purposes at least, to have passed entirely into Oblivion ; — until under your Lordship's administration, — the recently quoted “ Account of Population of Benefices, and the Capacity of Churches and Chapels,” was printed by order of the House of Lords.

During this long period of rapid increase no measure was adopted, or even brought forward, for providing the additional Population with additional Churches, additional Parishes, and additional Parochial Ministers and Parish Officers.

If the accommodation in Parish Churches was insufficient to the Instruction of the people a century ago, at which time only ten new Parishes were formed ; how is it possible to view without astonishment and terror the population nearly doubled, and **NO FURTHER ADDITIONAL** means employed to convey the

benefits of the Established Religion to the Minds and Habits of nearly the ADDITIONAL HALF of the Inhabitants ?

A general view and an induction of particulars thus mutually supporting and confirming each other, leave no doubt but that they present a Statement of this tremendous Moral, Religious, and Political Evil, sufficiently accurate for the practical purpose of directing to it the attention of the Legislature. — It might indeed be thought an exaggeration, if it were proposed to Double the Number of Churches and Parishes ; — but surely nothing can be more evident and more undeniable, than that if the Established Religion be a valuable, an essential part of the British Constitution, — and if Parish Churches and Parish Ministers be absolutely necessary to the Existence of the Established Religion, and the present number not more than sufficient to the Instruction of a Population of only half the present extent, — the best interest of the Community, the Safety and Welfare of the Nation, demand that they should be augmented in number when the Population is Doubled.

§ 17. *Legislative assistance requisite.*

The experience of two centuries hath demonstrated, that private benefaction and local contribution cannot be expected to supply, in the several districts requiring assistance, that augmentation of the number of Parish Churches and Parochial Ministers, which is absolutely necessary to the celebration of the Public Worship and Sacraments of the Church of England.

The important National Benefit, of thus providing for the Instruction and Reformation of the hitherto neglected masses of population, can only be effected by the wisdom and authority of Parliament.

And no part of the high and important duties of the Legislature can be more worthy of immediate consideration, than that which can be alone depended upon for affording security, and permanently beneficial effect, to all its other determinations; and which will be found the most direct, and only certain, means of preserving unimpaired the

constitutional liberties and prosperity of the Nation.

For although the Established Church be adapted with peculiar wisdom to produce and convey these advantages to the State, in the Religious and Moral Instruction of the people; it is in the due Administration of its Liturgy and Offices that its benefits are conferred: on the State therefore must rest the responsibility of providing for the Church these means of efficiency. The changing circumstances and progressive fluctuations of human affairs may render, and in this instance have rendered, additional Legislation necessary to correct those occasional derangements, which, if suffered to continue and increase, may prove fatal to the National Fabric.

A case of strong and imperious necessity, in the present condition of the Church, hath been shewn to claim now the attention of the Legislature.

And here the attention of the Legislature may be highly beneficial, not only in the actual and direct exercise of its authority; but also in preparing the Public Mind, and

forming the Public opinion, upon the necessity and importance of the measure. The transactions of Parliament having received, in modern times, a Character and Quality totally distinct and dissimilar from those of the private deliberations of a Body of Legislators, known to the Public only in the Laws emanating from them. Whatever is stated and enforced in Parliament, is now diffused and disseminated through every part of the country, by the potent, and now all-influencing, instrumentality of the Public Prints. Through their agency, a new and heretofore inconceivable power, is afforded to Parliament. The stupendous power of forming the Public opinion and guiding the Public will, by intellectual applications, reaching, in a continued and vigorous circulation, the utmost extremity of the Body Politic. From the Parliament the people may now not only receive Laws to controul the conduct, but also instruction to inform the understanding and guide the will.

The opinions and sentiments now delivered in Parliament penetrate into every part of the realm. They are read and studied by all

all ages, ranks, and conditions: in the palace, the mansion, the shop, and the cottage; by the prince and the peasant, by the rich and the poor, by the learned and unlearned; and those who cannot themselves read, hear them read by others: every child that is taught to lisp the alphabet, may be compelled now to read the catechism, but will much more certainly, hereafter, read the Debates in Parliament. They might, therefore, be made the vehicle of impressing upon the Public Mind, with more certainty and with more effect than by any other means, the Political, the Moral, and even the Religious truths necessary to social well-being. Whenever these topics are expatiated upon in Parliament, they find their way into thousands of hands and hearts, that are absolutely impenetrable to the most finished eloquence of Sermons, Charges, Treatises, and every other production of the press, except that Modern engine of abundant good or overwhelming evil,—a Newspaper.

It must rejoice every true friend of the British Constitution, to learn that the means of giving augmented and due extent to the



beneficial influence of the Established Church, in forming the Moral Principles of the most numerous classes of the community, are likely soon to receive a discussion in Parliament, and to engage the full energies of your Lordship's benevolent and discriminating mind.

Of the results likely to ensue, on your Lordship's personal and direct application to this subject, we have the most gratifying grounds of anticipation, in the effect produced on the Public Opinion by your Lordship's Parliamentary exertions ; and particularly, by the comprehensive, dispassionate, and luminous statement, upon a subject surrounded with peculiar difficulties, which recently occasioned much agitation in the Public Mind.

This subject, though not of such deep and permanent importance as the Basis of Moral Habits, is yet an instance peculiarly illustrative of the present observations ; because, as one of immediate, evident, and tangible interest, directly affecting the first necessities of life, it excited the highest degree of public attention ; and absorbed every minor consideration, and every party difference, in an overwhelming emotion of individual and general anxiety.

Upon subjects embracing such a variety of contradictory and opposing interests, much discrepancy of opinion must be expected: in such cases passion, prejudice, and misapprehension can be surmounted, only, by an enlightened, judicious, and persevering candour, which thinketh no evil, and scattereth no censure; but in allowing that freedom of opinion to others which it claims for itself, disdains to brand with asperity and contumely, where it may not be able to convince by reason and argument.

This exalted encomium, even from those who still could not fully coincide in its conclusions, was allowed to your Lordship's speech upon the complex and difficult subject of the Corn Laws: which by embracing all the material points on both sides of the question, disentangling the intricacies of partial and interested arguments, and illumining theoretical and philosophic considerations with the light of a judicious and candid experience, was received with general admiration and gratitude, and afforded a rational and intelligible ground of acquiescence in the measure it was intended to sustain.

It may therefore reasonably be supposed, that a similar application of the same talent and judgement must ultimately surmount all those acknowledged difficulties, that at present appear to embarrass any attempt to invigorate the practical instructive powers of the Church of England. Upon subjects of such great and obvious utility, difficulties are not suffered, by the rational Philosopher, the judicious Statesman, and the zealous Christian, to suspend exertion; but are made the occasion of calling into action a more determined and effectual concentration of intellect.

While the weak and degenerate condition of human nature is, as at present, very imperfectly controuled and directed by a sense of Christian Duty and Christian Hope, we must indeed expect that the administration of the affairs of the State, in regard to “the Meat which perisheth,” may awaken a more widely extended interest than the concerns relating to that “Meat which endureth unto everlasting life.” Yet the perverse and dangerous misconceptions which unceasingly prefer Time to Eternity, cannot

impeach the power and dignity of Truth; nor invalidate the deductions of real political wisdom and rational philosophy, supported by the impressive lessons of History and Experience; all combining their evidence to shew that the Moral Habits and Religious Principles of the People must be the only solid and permanent foundation of safety to the State.

When to these considerations of Political expediency, the awful sanctions of the Gospel are superadded, the Duties of intelligent Statesmen and Christian Legislators will be no longer doubtful.

The execution of those Duties may be impeded—by the efforts of insidious misrepresentation,—by sordid and mistaken views of present gain,—by the speculations of profligate selfishness,—and by the sophisms of Philosophic “Science falsely so called.” Such opposition is indeed one of the most undoubted, and much to be lamented, evidences of that Oblivion of the absolute necessity and importance of Religion to the Well-being of the State,—that Absence of Religious Sentiment and Religious feeling,—resulting in a neces-

sary consequence from the Desuetude and Discontinuance of the practice of attending Public Worship, which has long marked the present condition of the Established Church. That such opposition should arise and be persisted in, can only be accounted for, from its being a part of that “contest subsisting between the Redeemer and the Destroyer of Mankind;” a review of which, setting “before us incontrovertible Evidence, that the Faithful have an Enemy to resist of no less subtilty than malignity, and whom they can only hope to overcome, by being strong in the Lord and the power of his might,” is admirably given by a Learned and Excellent \*Writer, the placing of whom in a conspicuous and important post of Christian Duty, does equal honour to your Lordship’s discriminating Judgement, and to the zealous, judicious, and invincible defence of that Gospel against which,—though long assaulted upon a “Systematic plan of hostility,” in every varied mode of open violence and secret delusion,—the gates of Hell shall not ultimately prevail.

\* Vide Dr. Van Mildert on Infidelity.

A Legislative Measure founded upon the candid and enlightened policy of instructing and reforming, without force and without coercion, by the calm, persuasive, and effectual power of Christian Principles, inculcated and enforced in the habitual use of the moral, the pious, the practical, the scriptural Liturgy and Services of the Church of England, might have to encounter many anticipated, and, perhaps, some unforeseen obstructions.

Such difficulties may, however, be the more easily surmounted, as the proposed measure cannot be expected to awaken hostility by tending to any restraint upon the rights and liberty of conscience, or any infringement upon that wise and equitable toleration which is the best friend of true Religion; and under which, the fancies, the follies, and the absurdities, of Superstition and Enthusiasm lose all their dangerous qualities in regard to the State.

The Church of England as now established, while it claims, and is founded upon, the privilege of thinking and judging for itself, does not deny this privilege to others.

Every member of the British Community is constitutionally protected in the right of worshipping God according to the dictates of his own conscience.

Under this security, therefore, judicious and liberal Dissenters cannot but approve of the arrangements that may be necessary to give due effect to the administrations of the Establishment, in the exercise of those duties which afford security and peace equally to the whole community.

A zealous advocate of the Establishment indeed, observes, “ We entertain a sanguine persuasion that frequently, sects would disappear in the suppression of their ignorant and malevolent organs—and probably many a conscientious wanderer would return to the Communion of the Church; in this case he would probably be reclaimed from the unsocial humours of discontent, to the wholesome habits of civil submission, and from hypocrisy and blasphemous fanaticism, to a fervent and unaffected Christianity\*.”

Should this be admitted true in theory, the present state of the laws do not permit

\* Quarterly Review, Jan. 1815, p. 444.

it to be carried into practical effect. — Such “ignorant and malevolent organs” cannot be *forcibly suppressed*: — and wanderers even willing to return to Communion with the Church cannot be received. They have nominally, indeed, a Parish Church and a Parish Minister; — but how are they to obtain a seat in the Church, or instruction from their Minister? both these are to them absolutely impossible. To expatiate upon the folly and crime of separation is therefore useless; but the dangers of it cannot be too strongly stated to awaken attention to the only Remedy.

The absolute necessity of a Church Polity and Government; the horrible evils of a violent and total abruption of its necessary restraint, — even to the agents themselves of such violence; — and by comparison, the inestimable benefits to the Community at large, — and the imperious duty of the Legislature to support, consolidate, and extend, the influence of an Establishment producing the tolerant and peaceful effects, of which this nation hath long been in the enjoyment; — may perhaps be rendered more strikingly ap-



parent, by contrasting our present state with the description given by those very men, who had been themselves instrumental in effecting the only subversion ever sustained by our Constitution in Church and State.

“ When we look upon the present rueful, deplorable, and deformed face of the Affairs of Religion, as they stand at this day, our spirits are amazed, our hearts are overwhelmed; our words are swallowed up. How shall we speak? How shall we hold our peace? And yet where shall we pour out our complaint?—Instead of an Establishment of Faith and Truth, we swarm with noisome Errors, Heresies, and Blasphemies: instead of unity and uniformity in Matters of Religion, we are torn in pieces with destructive Schisms, Separations, Divisions, and Subdivisions: instead of true Piety and the Power of Godliness, we have opened the very flood-gates to all Impiety and Prophaneness; instead of submitting to the Government of Christ, we walk in a Christless looseness and licentiousness; instead of a *Reformation*, we may say with sighs,

what our enemies heretofore said of us with scorn, we have a *Deformation* in Religion.”\*

To guard against the recurrence of similar Evils in our Ecclesiastical concerns, and equally fatal misfortunes in regard to our civil and political safety, the proposed Legislative assistance is now required, to give the Established Church a Power of Assembling and Instructing its Members in Public Worship, similar to that enjoyed by every description of Dissenters.

There are indeed too many Statesmen and Legislators of modern times, whose opinions of Moral and Political Science lead them to look so little beyond the surface, as to suppose, equally against the evidence of history and of experience, that the Duty of Legislators and the Safety of the State consist primarily, if not wholly, in forming and wielding Armies, — conducting Financial Operations, — establishing Commercial regula-

\* A Testimony to the Truth of Jesus Christ, and to our Solemn League and Covenant; as also against the Errors, Heresies, and Blasphemies of these times, and the Toleration of them, Subscribed by the Ministers of Christ within the Province of London, Dec. 14, 1647.

tions,—and arranging and executing measures of Police and Legislation, all terminating in Time, and founded in that Wisdom, Understanding, and Knowledge, which looketh not beyond the continuance of the present life :— but the real Philosopher—the sound Politician—knows that the “Fear of the Lord is the beginning of Wisdom :” — that they only have “a good Understanding who do thereafter,” because the benefit and praise of such knowledge are not circumscribed by Time, are not limited to the short period of human life, but “endure for ever :—” such Legislators therefore look, in the first instance, to the formation of Moral Character, and to the giving its full energy and efficacy to the National Religion.

A temperate, judicious, and liberal examination of the present condition of the Established Church would doubtless call to your Lordship’s aid and support—all those who entertain profound and comprehensive views of Political Wisdom and Christian Benevolence,—all who anxiously desire to promote the present welfare and the rational and permanent prosperity of their Country,—all who

have witnessed with admiration and gratitude the unparalleled and triumphant results of British Perseverance, which history will transmit, conjoined with your Lordship's name, to the latest posterity; but which have still left so many fragments of the combustible and inflammatory materials of recent dangers, that unremitting circumspection and fortitude are requisite to counteract their baneful tendencies:—all who thus judge and thus feel,—while they rejoice in the splendour and security afforded by British Valour,—the commercial powers of British Industry,—the impartiality of British Laws,—and the protecting shield of British Liberty,—will yet be ready to allow that these are but **SECONDARY OBJECTS**;—and that they cannot ensure a permanent existence for themselves, unless it becomes a **PRIMARY OBJECT** of Legislative attention to place them upon the solid Rock of Moral and Religious Conduct,—the only immoveable Basis of internal Security and Peace, afforded by a more general diffusion and establishment of Christian Principles.

To commence this Labour of benevolence

and love will be the most splendid honour, the most brilliant distinction, of your Lordship's administration.

Your Lordship's Character will be associated on the page of History with the Glory of British Perseverance, Generosity, and distinguished Military achievement. But a still brighter, more truly honourable, and more truly glorious career awaits your Lordship; inasmuch as the Glory founded upon human suffering and the waste of human life must be less rational, and less valuable, than that arising from the noble, the divine employment of extending and refining human happiness, — strengthening and expanding the most exalted faculties of our nature, — invigorating the benevolent affections, — and animating the sublimest hopes of man.

This Glory will attend and follow your Lordship's exertions in giving renewed energy to the National Religion, in repressing the inroads of vice and misery, and enabling the Church of England to take under its instructive protection those thousands and tens of thousands, who are still wandering in the dreary domains of ignorance,

wretchedness, and brutal sensuality: in a condition, degrading to the name of man, and derogatory to the dignity of reason and philosophy,—the opprobrium of Political Wisdom, and the disgrace of a country calling itself Christian.

A work, calculated by its character and circulation to have a considerable influence in forming the Public opinion, hath indeed recently stated that,—“since man has ceased to exist in the patriarchal state, he has nowhere, nor at any period, existed in so favourable a condition as in England at this present time.”\*

This observation may be correct in regard to the elevated and to the middling classes of society in Britain; but the assertion would certainly have been much qualified if, instead of studying the condition of his country in the elegant and literary ease of a college, or in the gaiety and splendour of a drawing-room, the writer had descended into the regions of ignorance, penury, deprivation, disease, and misery, in the crowded abodes (by literature and science too much un-

\* Quarterly Review, No. 29. April 1816. p. 189.

heeded) of the labouring poor of the Metropolis and other populous districts.

If learning and legislation had not been directed by these partial views of the subject, such a long and injurious continuance of uninstructed ignorance, and daily increasing profligacy, could not have been permitted to accumulate its present mass of danger.

Those possessing the two great divisions of Wealth, — the Landed Interest, and the Commercial Interest, — appear to have been long unmindful (practically at least) that their most certain profit, and their permanent security, can only consist with a due regard to the Moral and Religious character of the laborious classes; and that if those classes are left in a state of ignorance, intellectual degradation, and personal suffering, their employers must ultimately find themselves in a condition of serious difficulty.

Modern arrangements in Agriculture have almost annihilated the former independent peasantry, and lowered the character of those that still exist as labourers and servants.

The tendency of the Commercial and Manufacturing System to the rapid increase of

gain, by denying a proper attention to Moral improvement, has degraded the Artificers and Workmen into a condition, that almost extinguishes the rational faculties, and debases and curtails the animal powers and enjoyments.

If these errors of a mistaken Self-interest, had been in any tolerable degree redeemed, *by securing for the poor a sufficient participation in the Duties of the National Religion*, the present ignorance and debasement of the lower orders must have been in a great measure prevented; and the injurious consequences that have obtained so alarming an extent, can only be counteracted by impressing upon these hitherto neglected members of a Christian Community, the correcting and awakening influence of Gospel Principles;—by giving them a due share in the instructive and healing administrations of the Church of England.

To reclaim and elevate to a rational estimation of the blessings of contented industry, social order, and religious hope, those, who thus walk in darkness and the shadow of death, must shed a glory on the Christian



Legislator that would beam with increasing brilliancy when the exploits of Military Glory, divested by a few ages of the glare of contemporary passion and prejudice, shall have sunk into merited contempt and oblivion.

The most heroic achievements, even in repelling unjust aggression, have in them so much indication of a fallen and degenerate nature,—partake so largely in the character of punishment,—and are so productive of extensive agonizing sorrow, that the dire necessity even of Defensive War can never be contemplated by Reason, Philosophy, and Religion, without the deepest humiliation; while the heart turns with grateful emotion to those Christian Principles, which only can bid “Wars to cease through all the world.”

Legislation to disseminate these remedial and correcting principles, to form and extend Moral and Religious impressions, and found the National Prosperity on the Basis of the National Religion, must place the Legislators in the first rank among the Benefactors of their Country and of Mankind.

In these works of Benignity, of Mercy, and of true Political Wisdom,—in diffusing

a knowledge of the ameliorating, reforming, consolatory, and immortalizing truths of the Gospel, your Lordship would participate in the unfading honour of promoting, in the most essential manner, the uniform improvement and permanent prosperity of the Nation intrusted to your charge.

By calling into action the full power and invigorated agency of the Church of England, your Lordship will give energy and efficiency to all other legislative measures—for the removal of Ignorance and Error,—for the repression of Crime,—for the encouragement of Industry,—for the protection of Wealth,—and for the establishment of a well assured ascendancy of Order and Law: thus placing the Reformation, the Liberties, the Possessions, the Strength, and the Stability of the community, under the guidance and protection of intellectual supremacy; in those Moral and Religious Principles, which supply the only possible means of stemming the torrent of discontent, disaffection and Revolutionary violence,—the natural and tremendous consequences by which Moral Evil is permitted, under the just dispensations of Providence, to

be its own punishment in that National “overflowing of ungodliness” which ought to “make us afraid.”

§ 18.—*Outline of proposed measure.*

The chief purpose of this tract being an endeavour to state, and to impress upon the Public Mind, the Necessity and importance of giving further Legislative and Constitutional Assistance to the National Religion as by law established: it is not intended now to enter upon any circumstantial details of the requisite measure, but merely to indicate somewhat of its outline and tendency, and to offer a few additional observations on some of the more prominent difficulties.

If the General Principle meets with approbation and adoption, the Legislature, by intrusting the execution of it to a body of well-chosen, disinterested, and zealous Commissioners, will provide in the best manner, for attention and regard to the various and minute details of business as they arise in individual cases.

The leading points of the General Principle, incorporated into a Bill, would seem to be comprehended under these heads—to enact that it “ may be lawful to, and for, His Majesty to nominate, constitute, and appoint Commissioners ” to execute the purposes of the Act ;—to make a prospective Grant for the expenditure ;—to authorize the Sub-division of Parishes and the formation of new ones where necessary ; — to provide for the purchase of eligible sites for Churches in the most Central situations, under the award of a Jury, if required ;—to direct the erection of Parish Churches with appropriate accommodations for the Poor as well as the Wealthy classes ;—to legalize the appointment of Parochial Resident Ministers with suitable habitations and maintenances ;—to order the specification of Purchases and Boundaries to be enrolled in Chancery ;—and that each particular case should be brought by the Commissioners in a separate Bill under the cognizance of Parliament.

In originating and carrying into effect a measure of so much importance, it may be thought necessary, according to the usual

mode of Legislation and Parliamentary proceedings, that reference should be made to former Precedent. Under this impression the information which the Journals of the Honourable House of Commons afforded, as selected in my former letter \* to your Lordship, has been noticed as peculiarly useful ; and the Act of the 10th of Queen Anne, has been thought to afford an excellent model, and be well calculated to answer the intended purpose, if re-enacted with such trivial alterations as the change of circumstances renders necessary ;—but as I had before given only the heads of this Act,—it has been thought desirable to afford the more general opportunity of perusing and considering its several clauses, by reprinting it at length ; with the omission only of those passages which relate to a different subject.

\* Church in Danger, p. 149 to 205.

## Anno Decimo ANNÆ, Cap. 11.

*An Act for enlarging the time given to the Commissioners appointed by her Majesty, pursuant to an Act for granting to her Majesty several duties on coals, for building fifty new Churches in and about the Cities of London and Westminster, and Suburbs thereof, and other purposes therein mentioned; and also for giving the said Commissioners farther powers for better effecting the same.*

9Ann.c.22. WHEREAS by an Act of Parliament in the ninth year of her Majesty's reign, intituled, An Act for granting to her Majesty several duties upon coals, for building fifty new Churches in and about the Cities of *London* and *Westminster*, and suburbs thereof, and other purposes therein mentioned, it is, amongst other things, enacted, ' That it should and might ' be lawful to and for her Majesty, by letters patent under the ' great seal of *Great Britain*, to nominate, constitute, and ' appoint such persons as her Majesty should think fit, to be ' Commissioners to enquire and inform themselves in what ' Parishes the said new Churches (except one for *Greenwich*) ' were most necessary to be built; and of proper places for the ' sites of the said respective new Churches; and also a cemetery ' or church yard for each of the said Churches; also which of ' the said Chapels within the said parishes are fit to be made ' Parish Churches; and that they should ascertain the several ' houses, lands, tenements, and hereditaments, and the ' bounds and limits which in their judgment or opinion might ' be fit to be made distinct parishes; and should also inform ' themselves, by the best means they could, of the value of ' the houses, lands, tenements, and hereditaments, and of ' the respective estates and interests therein, which the said ' Commissioners should think necessary to be purchased for ' the said sites and cemeteries, and for houses for the habita- ' tions of the respective Ministers; and that the said Commis- ' sioners should, on or before the twenty-fourth day of *Decem- ' ber*, one thousand seven hundred and eleven, report or certify ' to her Majesty in writing, under their hands and seals, such ' matters and things, as should appear to them upon their ' enquiries aforesaid, with their opinions thereupon, to the ' end such further directions might be given thereupon, as

' might be pursuant to her Majesty's pious intentions in the  
 ' premisses ; in pursuance whereof, her Majesty, by letters  
 ' patent under the great seal of *Great Britain*, did nominate,  
 ' constitute, and appoint, several Commissioners for the  
 ' purposes in the said Act mentioned, with such powers and au-  
 ' thorities as in the said recited Act are expressed : and whereas  
 ' the said Commissioners did apply themselves to the execution  
 ' of the powers therein mentioned, but could not perfect  
 ' within the time limited, what was by the said Act intended ;  
 ' which they humbly represented to her Majesty, under their  
 ' hands and seals, on the eighteenth day of *December* last past :'  
 to the end therefore, *that a work so much for the honour of*  
*God, the spiritual welfare of her Majesty's subjects, the in-*  
*terest of the Established Church, and the glory of her Ma-*  
*jesty's reign, may be carried on and perfected;* be it enacted  
 by the Queen's most excellent Majesty, by and with the  
 advice and consent of the Lords Spiritual and Temporal, and  
 Commons, in this present Parliament assembled, and by the  
 authority of the same, That notwithstanding the time limited  
 by the said letters patent is expired, it shall and may be  
 lawful to and for the said Commissioners, so appointed by the  
 said letters patent, or any five or more of them, and they  
 are hereby authorized and required to meet, from time to  
 time, as often as there shall be occasion, either with or with-  
 out adjournments, and to enquire and inform themselves of  
 all and every the matters and things therein committed to  
 them, or any five or more of them, and do and perform all  
 and every the matters and things in or by the said former or  
 this present Act intended to be by them performed, until they  
 shall have compleated and finished the same.

The Com-  
 missioners  
 authorised  
 to meet,  
 tho' the  
 time limit-  
 ed, &c. be  
 expired.

II. And be it further enacted by the authority aforesaid,  
 That it shall and may be lawful to and for the said Com-  
 missioners, or any five or more of them, and they are hereby  
 authorized and empowered to contract, agree for, and pur-  
 chase all such messuages, lands, tenements, hereditaments,  
 rights, and interests, as they shall think proper for the said  
 new Churches, church-yards, or cemeteries for the burial of  
 the dead, and for houses for habitations of the respective  
 Ministers of the respective new Parish Churches, intended  
 to be erected or made.

The Com-  
 missioners  
 may con-  
 tract for,  
 and pur-  
 chase  
 lands, &c.

III. And it is hereby enacted and declared, That such  
 lands, tenements, rights, and interests, so to be purchased  
 in pursuance of this Act, shall be conveyed unto the said  
 Commissioners, or any five or more of them, and their heirs,  
 for the respective purposes aforesaid ; and the said Commis-  
 sioners, or any five or more of them, are hereby authorized

The lands  
 so pur-  
 chased shall  
 be convey-  
 ed to the  
 Commis-  
 sioners, &c.  
 who

who shall  
cause the  
Churches  
to be built,  
&c.

and impowered to cause such Churches to be built upon such sites so by them to be purchased, as aforesaid; and also cause such Chapels already erected, as they, or any five or more of them, shall think proper to be made fit and convenient for Parish Churches, and to provide such houses for the habitations of the respective Ministers of the said intended parishes, and to cause such church-yards and cemeteries to be made and inclosed for such new parishes, as by the said former or this present Act are intended.

They may  
provide ce-  
meteries,  
&c

IV. And be it further enacted by the authority aforesaid, That the said Commissioners, or any five or more of them, (where they shall see occasion) shall provide more cemeteries than one for any of the said intended new parishes respectively; and wherever they shall purchase ground for cemeteries for any of the said intended new parishes, without the bounds and limits of such new parishes, the ground so purchased for that use, shall for ever after the purchasing and consecrating thereof, be deemed and taken to be part of the parish for the use of which it shall be so purchased and consecrated, and shall be for ever discharged from any rates or taxes to the other parish out of which it shall be so taken.

V. The Treasury may direct the officers of the Exchequer to receive by way of loan such sums of money as five of the Commissioners shall think necessary, &c. &c.

VI. The sums due for interest before 15 May, 1716, to be satisfied from time to time, &c.

The Trea-  
sury to is-  
sue money  
for the pur-  
chase of  
lands, &c.

VII. And be it further enacted by the authority aforesaid, That it shall and may be lawful to and for the Lord High Treasurer now being, and the Lord High Treasurer, or Commissioners of the Treasury, for the time being, and they are hereby directed and authorized, (without any further or other warrant or authority to be sued for, had, or obtained in that behalf) from time to time, to issue and pay, or cause to be issued and paid, out of any the monies to arise by way of loan, or otherwise, by virtue of this or the said former Act, (such money as is to be applied for repayment of principal, and satisfaction of the interest of the loans to be made, as aforesaid, only and always excepted) such sum and sums of money as shall be thought necessary by the said Commissioners, or any five or more of them, for the purchasing such lands, tenements, rights, and interests for the purposes aforesaid, and for building such new Churches, and converting Chapels into parochial Churches, and for providing houses for the habitations of the respective Ministers, and for making and inclosing cemeteries or church-yards for such new in-

and for  
converting  
Chapels  
into paro-  
chial  
Churches.



tended parishes, or any other purposes by the said former or this present Act prescribed or allowed, and for recompensing and rewarding such person and persons as have been or shall be necessarily employed under them, for their labour and pains, in such manner and proportion as the said Commissioners, or any five or more of them, shall think fit; which monies so to be issued, as aforesaid, shall be paid unto such person and persons, not being of the number of the said Commissioners, for the ends and purposes aforesaid, as her Majesty, her heirs and successors, shall from time to time direct and appoint to be the Treasurer or Treasurers in this behalf; and shall be received by him or them by way of imprest, and accounted for only by such Treasurer or Treasurers; and shall be disbursed, expended, and applied by such Treasurer and Treasurers respectively, according to such orders and warrants as he or they shall receive, from time to time, from the said Commissioners, or any five or more of them, for all or any the uses or services by this or the said former Act prescribed or allowed in that behalf, and not otherwise, or to any other use, intent, or purpose whatsoever; which said Treasurer and Treasurers respectively shall be accountable in the Exchequer for the same, and shall give such sufficient security as shall be approved of by the Lord Treasurer, or the Commissioners of the Treasury for the time being, before he or they enter upon his or their office, for making such account.

VIII. And be it further enacted by the authority aforesaid, That it shall and may be lawful to and for the said Commissioners, or any five or more of them, by one or more instrument or instruments in writing on parchment under their hands and seals, to be enrolled in her Majesty's High Court of *Chancery*, to describe and ascertain the true limits and bounds of the site of and belonging to each such new Church and house for the habitation of the Minister of such new Church, and for such church-yards or cemeteries for each respective parish, and also the district and division of each parish that shall be appointed for every Church to be erected or constituted, pursuant to this Act, or the said former Act; and every such district or division so set out, ascertained, and appointed, as aforesaid, for a new parish, shall, from and for ever after the enrolment of such instrument, and the consecration of such new Church appointed or intended for such district or division, be, and be deemed and taken to be of itself a distinct parish, to all intents and purposes whatsoever, except as touching church rates, the relief of the

and for the reward of persons, &c.

to be paid to the Treasurer, &c. appointed by the Queen in this behalf.

The said Treasury to be accountable in the Exchequer, and to give security, &c.

The Commissioners to ascertain the bounds of each new Church, &c.

such district to be deemed a distinct parish, &c.

poor, and rates for the highways, as is herein after provided; and the inhabitants within the distinct limits of every such new parish, shall from thenceforth be the parishioners thereof, and subject and liable to such taxes, assessments, rates for the poor, cleansing the streets, and other duties within the said new parish, in like manner as inhabitants in the parish from which such new parish, or the greater part thereof, was divided and taken, are subject or chargeable to the same; and shall within the space of one month next after the consecration of such new church, in every such new intended parish respectively, be divided and exempt from such parish or parishes from which the same shall be so taken, and from bearing any such offices or charges, and from all dependences and contributions for or in respect thereof, except as is hereby otherwise enacted or provided.

and be exempt from the Parish from whence taken.

The Commissioners may take a district out of any large parish where any new Church shall be made, and add it to a lesser parish adjoining.

which shall be deemed as part of the parish to which it is so added, &c.

There shall be a Rector in every new Church, &c. and a perpetual succession of Rectors.

IX. And be it further enacted by the authority aforesaid, That it shall and may be lawful to and for the said Commissioners, or any five or more of them (if they shall think it requisite), by one or more instrument or instruments under their hands and seals, to be inrolled in the High Court of *Chancery*, to separate, divide, and take a particular district or part out of any of the large parishes in and about the cities of *London* and *Westminster*, or the suburbs thereof, where any new Church or Churches shall be erected or made, and add, annex, and unite the same to any other lesser parish next adjoining thereto, wherein a Church is already erected; and in such case the same shall afterwards, to all intents and purposes (except as is herein otherwise enacted or provided), be deemed and taken as part of the parish to which the same shall be so added or annexed; and that the several inhabitants within such particular district, so divided and added to another parish, shall from thenceforth be liable in like manner to bear all parochial offices within the parish to which the same shall be added; and such inhabitants shall, from and after *Tuesday* in *Easter* week next after such instrument shall be made and inrolled, be in like manner discharged and exempted from bearing any offices in the former parish to which they did belong.

X. And it is hereby enacted by the authority aforesaid, That there shall be a Rector of every new Church and parish to be made or constituted, pursuant to this Act, and a perpetual succession of Rectors there, to have cure of the souls of the inhabitants of such new parish; and where there now is a certain morning preacher in any Chapel which shall be converted into a parochial Church, who shall have usually

officiated there for the space of one month next before the consecration thereof, such Minister, from and immediately after such consecration, shall be and is hereby declared to be the first Rector of such new Church and Parish, without any admission, institution, or induction to the same; but shall nevertheless be and continue complete Rector thereof in the same and as ample manner as if he had been instituted and inducted thereunto; and in every other new Church and parish, to be erected or constituted pursuant to this Act, the first Rector shall be nominated and appointed by her Majesty of and in such new Church and parish; and every such new Rector hereby declared, or to be nominated, as aforesaid, and his successors shall be and are hereby incorporated, and shall be named and called the Rector of such new Church respectively, by the name which shall be given to such Church respectively in the Act or Instrument of consecration thereof; and shall be, and are hereby enabled to sue and be sued in all courts and places of this realm; and the freehold and inheritance of the lands and hereditaments to be purchased for such new Church, church-yards, or cemetery or cemeteries, and such mansion or dwelling-house of such Rector, shall be vested, by virtue of this Act, in such Rector of each such new parish, and his successors respectively; and he and they shall be seized thereof, as in his and their demesne as of fee, in right of the Church, in such manner as other Rectors be now seized of their respective Churches and Glebe; and every such new Rector and his successors respectively, shall be and are hereby enabled to purchase and take any other lands, tenements, and hereditaments to such Rector, for the time being, and his successors, Rectors of the same Church, not exceeding together the clear yearly value of two hundred pounds *per annum*, for each such Church respectively.

XI. And be it further enacted, by the authority aforesaid, That it shall and may be lawful to and for the said Commissioners, or any five or more of them, and they are hereby authorized and impowered to enquire and inform themselves, by all lawful ways and means, of the right of advowson, patronage, and nomination, of or to the present Church in every parish, from which any part or district shall be divided or taken by virtue or in pursuance of this Act; and in what person or persons, bodies politick or corporate, the same, or any estate or interest therein, is, or at the time of such enquiry, shall be, and to treat and agree with all such persons having any right or interest in such advowson, patronage,

The morning preacher in any Chapel converted into a new Church shall be the first Rector.

In every other new Church the Queen shall nominate the first Rector.

*Stepney is excepted by 12 Annæ, stat. 1. c. 17. s. 4.*

The freehold shall be in him, and he may purchase, &c. land to the value of 200*l.* per annum.

The Commissioners impowered to enquire of the right of patronage, &c.

and agree with him who

who hath the right for the effectual dividing the parish, &c.

and for ascertaining the right of patronage, &c. and all agreements, &c. to be binding.

Any person, &c. may contract with the Commissioners for any lands, &c.

and for settling the right of patronage, &c. and such sale, &c. to be good in law, to bind all corporations, &c.

Proviso, such bargains, &c. to be upon a petition pre-

or nomination, for the more effectual dividing and separating such present parish, and the tithes, oblations, dues, and revenues belonging to the present Church, and the charges and dependences thereof, and apportioning the same, to take place and effect from and immediately after the first avoidance of such present Church respectively, in any parish from which any part or district shall be divided or taken, and for ascertaining and settling for ever the right of patronage of every new Church or Chapel made parochial, to which such district or part so divided shall be appointed or annexed; and all agreements and settlements, which shall be so made, for such further division, with the assent of the respective ordinary or ordinaries, or for settling such right of patronage, by any instrument or instruments in writing on parchment, under the hands and seals of such Commissioners, or any five or more of them, and under the seals of the parties having any right or interest in such patronages, or of any person or persons by such parties respectively authorized and inrolled in the said High Court of *Chancery*, shall from thenceforth be binding and conclusive, as well to her Majesty, her heirs, and successors, as to and against all other persons for ever.

XII. And be it further enacted by the authority aforesaid, That it shall and may be lawful to and for all bodies politick and corporate, guardians to infants under age, committees of lunaticks and idiots, executors, administrators, and trustees, and they are hereby enabled and impowered to contract with the said Commissioners, or any five or more of them, for any lands, tenements, or hereditaments, and to sell and convey the same, and the respective estates or interests in them respectively vested of and in the same, and to agree with the said Commissioners, or any five or more of them, for the limiting and settling the right of patronage and presentation of the succeeding Rectors of such new intended parish Churches; and such sale, conveyance, and settlements shall be valid and effectual to all intents and purposes, and so deemed and allowed in all courts of law or equity, and elsewhere, to bind all such corporations, infants, lunaticks, idiots, and the cestui que trusts; and all such guardians, committees, executors, administrators, and trustees, are hereby indemnified for so doing.

XIII. Provided that such bargains and contracts be upon a petition to be preferred by or on behalf of such respective corporation, infant, lunatick, idiot, or cestui que trust, interested therein, examined, and approved by the High Court of *Chancery*; which court shall also order and direct how

the monies arising by such sale shall be applied or employed for the benefit of such corporation, infant, idiot, lunatick, or cestui que trust respectively.

XIV. Provided always, and it is hereby enacted and declared, by the authority aforesaid, That it shall and may be lawful to and for her Majesty, her heirs and successors, in every such new parish, to be erected or constituted by virtue or in pursuance of this Act, in the mean time, and until such agreement and settlement can be made concerning the patronage thereof respectively, to name, from time to time, the Rector, of such new Churches to succeed therein.

XV. And it is hereby enacted and declared by the authority aforesaid, That as well the first Rector, as all other succeeding Rectors of every such new parish Church (except the present preaching Ministers of such Chapels as aforesaid) shall be presented and instituted, or collated, and also inducted, as other Rectors and Vicars are and ought to be, and shall observe and perform all other matters and things for the qualifying or entitling themselves thereto, as other Rectors ought to do; and the new Churches, which shall be erected or made in pursuance of this Act, and the respective Rectors thereof, with the church-wardens belonging to the same, shall be under and subject to the jurisdiction of the respective ordinary, within whose diocese or district such new Church respectively is situated, and shall be visited by such ordinary respectively, in such manner as other Churches, Rectors, and Church-wardens, within their respective jurisdictions, have been, or may be visited.

XVI. Provided always, and it is hereby declared, That this Act, or any thing herein contained, shall not extend, or be construed to extend to deprive the successors of the present Rectors, Vicars, and other ecclesiastical persons having cure of souls, of or in the present parish Churches, out of which any part or district shall be divided or taken, of any tithes, dues, or profits belonging to any of them respectively, until such agreements or settlements, for the more effectual dividing and separating any such parish respectively, to be made and inrolled, and take effect, as aforesaid, with relation to such successors respectively, but that the successors of the present incumbents, till such agreements and settlements be made and take effect, shall and may have, hold, and enjoy the said respective Rectories, Vicarages, and Curacies, and the tithes, dues, and profits thereof, in as ample manner as if this Act had not been made, and as the present Rectors, and other ecclesiastical persons, who are to hold and enjoy

preferred, &c. and approved by the Chancery, who shall order application of the monies, &c.

The crown shall present till such settlement of the right of patronage.

The first and succeeding Rectors, (except the present Preacher in a Chapel) to be presented, &c. as other Rectors are, and the church-wardens shall be subject to the ordinary.

This Act shall not deprive the succeeding Rectors, &c. of any tithes, &c. till such agreements, &c. be made and inrolled.

the same, during their respective incumbencies, are of right to hold and enjoy the same.

This Act shall not prejudice any proprietor of a Chapel, or his interest in any pews, &c.

XVII. Provided also, That nothing in this Act contained shall extend, or be construed to extend, to prejudice or alter the property or interest of any proprietor or proprietors of, in, or to any of the Chapels which shall be made or appointed parish Churches, in pursuance of this Act, or of or in any of the pews within the same, without the consent of such respective proprietor or proprietors first had and obtained in writing under his and their respective hands and seals; but that they and their heirs, executors, and administrators, shall hold and enjoy the same, in such and the same manner, as if this Act had not been made.

If any proprietor shall sell his interest in any pew, it shall be sold to a parishioner.

XVIII. Provided nevertheless, That if any of the said proprietors shall be minded to sell or dispose of their said properties in any of the pews in any of the said Chapels, the same shall be sold and disposed of only to such inhabitants of the respective parishes for which such Chapels shall be so made or appointed parish Churches, and to no other person or persons whatsoever.

The first church-wardens, &c. shall be elected by 5 of the Commissioners, and they shall have the like powers, &c. as the like officers in London, &c.

XIX. And it is hereby enacted by the authority aforesaid, That the first church-wardens and overseers for the poor, scavengers, and surveyors for the high-ways, and other parish officers, for every such new parish, shall, by the said Commissioners, or any five or more of them, be nominated and elected out of the inhabitants of such new parish respectively, within the space of one month after the consecration of such Church; and the said officers so elected, shall be invested with the like powers and authorities, and subject to the laws now in force in that behalf, as any other like officers in any other parish within the cities of *London* and *Westminster*, or the suburbs thereof; and all the succeeding church-wardens, overseers for the poor, scavengers, and surveyors of the highways, and other parish officers, shall be nominated, chosen, and appointed, sworn, constituted, and admitted annually within every such parish, according to the laws now in force.

And all succeeding church-wardens, &c. shall be chosen annually.

The Commissioners may name a vestry, who shall have the same powers as the vestrymen

XX. And be it further enacted by the authority aforesaid, That it shall and may be lawful to and for the said Commissioners, or any five or more of them, with the consent of the bishop or ordinary of the place, by instrument under their hands and seals, to be inrolled in the High Court of *Chancery*, to name a convenient number of sufficient inhabitants in each such new parish respectively, to be the vestrymen of such new parish, who shall have and exercise the like powers

and authorities for ordering and regulating the affairs of such new parish, as the vestrymen of the present parish, out of which such new parish, or the greater part thereof shall be taken, now have or exercise; and if there be no select vestry in such present parish, then as the vestrymen of the parish of *Saint Martin in the Fields*, within the liberty of the city of *Westminster* in the county of *Middlesex*, now have or exercise; and from time to time, upon the death, removal, or other voidance of any such vestryman, the rest or the majority of them may elect a fit person, being an inhabitant and householder in the said parish, to supply the same.

XXI. Provided always, and it is hereby enacted and declared, That all parochial customs, usages, by-laws, privileges, as are now in force or use within any present parish which shall be divided by virtue or in pursuance of this Act, shall and may at all times after, and notwithstanding such division, continue and be in force, as well in and for every new parish, of which the whole or the greater part shall be taken out of such present parish, as in and for such parish as shall remain to the present parochial Church, and be used, enjoyed, and observed by the inhabitants thereof respectively, so far as the same shall not be repugnant to, or inconsistent with the laws of this realm, and the intent of this present Act.

XXII. And be it further enacted by the authority aforesaid, That it shall and may be lawful to and for the said Commissioners, or any five or more of them, with the consent of the respective Rectors, Vicars, or Ministers, Church-wardens, and Overseers of the poor, and of the vestry, or twenty of the principal inhabitants of any present parish in which there shall be no select vestry, from which any part or district shall, by virtue and in pursuance of this Act, be taken, and of such parish or parishes to which any such district or division so taken, shall be appointed or belong, or else to or for such respective Rectors, Vicars, Ministers, Church-wardens, Overseers of the poor, and Vestrymen, or principal inhabitants, with consent of their respective ordinary or ordinaries, at any time or times hereafter, by instrument in writing under their hands and seals to be inrolled in the High Court of *Chancery*, to make an effectual and perpetual division of such parishes or districts so divided, as to the Church rates, relief of the poor, and rates for the highways, and other parish rates within the same respectively, and to limit and settle any certain annual sum or consideration for or in respect thereof, or for equality of such division, where

men of the parish out of which such new parish shall be taken. and upon the death &c. of any vestryman, the majority shall chuse another.

All parochial customs, &c. shall continue in both parishes.

The Commissioners, &c. with consent of the present Rectors, &c. may make a perpetual division of such parishes, &c. as to Church rates, &c.

and such division, &c. shall be binding.

Till such agreement the Church rates, &c. shall be levied through all parts of the present parish.

The parish officers, &c. shall meet yearly on Tuesday in Easter week, and assess the rates for the poor, &c.

there shall be occasion ; and such division and settlement so made, shall be for ever after binding, effectual, and conclusive, to all persons, intents and purposes whatsoever.

XXIII. Provided always, and be it enacted and declared by the authority aforesaid, That in the mean time, and until such agreement for such rates respectively shall be made and take place, the church rates, poor rates, and rates for the highways, and other parish rates, shall be assessed and levied within and through all parts and districts which do now belong to such present parish.

XXIV. And for the better ordering, dividing, collecting, and distributing, from time to time, such rates within the present limits of every parish which shall be divided, pursuant to this Act, in the mean time, and until such further and perpetual divisions shall be made, it shall and may be lawful to and for the church-wardens and overseers of the poor, with the vestry or principal inhabitants of each parish respectively, as aforesaid, to which any part or district of such present parish, after any division thereof to be made, pursuant to this Act, shall remain or belong, to assemble and meet together in the present parish Church or vestry room, annually, upon *Tuesday in Easter Week* in the forenoon, or oftener, from time to time as occasion shall require; and notice thereof shall be given on the Lord's day next before in the Church of each such parish immediately after the morning service; and to or for them, or the major part of them so assembled, to agree upon or ascertain the monies or rates to be assessed within the limits of such present parish, for the relief of the poor, or repair of the high-ways, and other parish rates within such limits, or the repair of any Church to which any part or district of such present parish shall, when divided, belong; and to divide, ascertain, and apportion such monies and rates to and upon every part or district of such present parish so divided respectively, with regard to the value of the lands and estates therein assessable to the same; which monies or rates, so to be divided or apportioned, shall be assessed, levied, and collected in each such district accordingly, by the proper officers of the respective parish to which such district shall remain or belong, and by such ways and means as the officers of the present parish might have assessed, collected, or levied the same, if such division or this Act had not been made; and also to divide, ascertain, and distribute such monies and rates so assessed and collected through the present limits of such parish, in just and reasonable proportions, to and for every

which rates, &c. shall be levied by the proper officers, &c.



such part and district respectively, as the same shall be divided separately and apart, for the relief of the poor, and repair of the highways, and other parish rates within such part or district, and for the repair of the respective Church to which such part or district shall remain or belong, with regard to the wants and occasions of each such part or district, for the uses and purposes aforesaid respectively; and all such proportions so to be distributed, shall be employed and applied to the proper uses and purposes for which the same was assessed, and shall be distinctly accounted for by the officers of the respective parish to which such district shall remain or belong.

XXV. Provided always, That in all such cases when and so often as such annual or other agreements shall not be had or made for the apportioning and distributing such rates, it shall and may be lawful to and for the church-wardens of the present parish Church, and the overseers of the poor, and surveyors of the highways for the parish or district then remaining to such present Church, to assess, collect, and levy of the inhabitants within and throughout the present limits of such parish, for the relief of the poor, and repair of the highways, within the present limits of such parish, and the repair of the present Church. all such rates and taxes, as the church-wardens, overseers of the poor, and surveyors of the highways of such parish might have done before any division made; any thing in this Act to the contrary notwithstanding.

XXVI. Provided always, and be it enacted and declared by the authority aforesaid, That neither this Act, nor any thing herein contained, shall extend to invalidate or avoid any ecclesiastical law or constitution of the Church of *England*, or to destroy any of the rights or powers belonging to the Bishop of *London*, and his successors, or any other local ordinary, or to any Archdeacon, Chancellor, or Official.

XXVII. And it is hereby enacted and declared, That he and they respectively may at all times hereafter visit, institute, and exercise ecclesiastical jurisdiction in all parishes to be erected or divided by virtue and in pursuance of this Act, or in any part or place within the same, as amply as they or any of them may now do therein, and in such manner as in any other parishes or places within his or their diocese or jurisdiction respectively; the admission and institution of such present preaching Ministers in such Chapels as shall be consecrated and converted into parochial Churches, only excepted.

In default of such yearly agreement &c. the parish officer for such district &c. shall assess all rates, &c.

This Act shall not invalidate any ecclesiastical law &c. nor destroy the rights of the Bishop of London &c.

The said Bishop, &c. may visit &c. in such new parishes, &c.

One of the new Churches shall be built at Greenwich.

Before 29 Sept. 1712, the Queen, &c. may appoint Commissioners to execute this Act.

All monies to be issued without fee.

No burial to be in any of the new Churches, and the Commissioners may ascertain what shall be paid for burying in the church-yards.

XXVIII. Provided always, and be it enacted by the authority aforesaid, That one of the said fifty new Churches shall be erected in *East Greenwich* in the county of *Kent*, as in the said former Act is directed.

XXIX. Provided always, and be it enacted by the authority aforesaid, That it shall and may be lawful to and for her Majesty, her heirs and successors, at any time before the twenty-ninth day of *December*, one thousand seven hundred and twelve, by letters patent under the great seal of *Great Britain*, to nominate, constitute, and appoint such persons to be Commissioners to execute all and every the powers in the said recited Act, and in this Act mentioned, as her Majesty shall think fit; and from such appointment so made, the powers hereby granted to the Commissioners, in the said former letters patent, shall determine.

XXX. And be it enacted by the authority aforesaid, That all the monies to be issued by or in pursuance of this or the said former Act for building the said Churches, and other the uses therein mentioned, shall be issued and paid without fee or charge to be demanded or taken for the same.

XXXI. And be it enacted by the authority aforesaid, That no burial shall, at any time hereafter, be in or under any of the Churches by this Act intended to be erected, and that it shall and may be lawful to and for the said Commissioners, or any five or more of them, to ascertain the sum of money that shall be paid to the Rector, and each officer belonging to each Church, for every burial in any of the cemeteries or church-yards, by this Act intended to be purchased.

§. 19.—*Difficulties examined.*

It has been suggested as probably useful, concisely to notice some doubts and difficulties, that have presented themselves to the minds of zealous friends of the Church and of the Community, in regard to the Law as it now stands, or is supposed to stand, respecting Parochial Privileges,—the Rights of Patronage,—the Tenure of Benefices,—Ecclesiastical Payments,—and the Maintenance of Parochial Ministers.

Such doubts may perhaps be effectually answered and surmounted only by referring to the power and Authority of Parliament, which is, or may be, in all these Cases, Supreme. In instances of very inferior importance, this Authority removes all the petty obstacles of antiquated Claims, obsolete Privileges, and Customs subversive of local convenience and public benefit. Why should not therefore this all powerful agent be interposed when purposes of the deepest national importance, and of the greatest possible national benefit, are intercepted by obscure and uncertain rights, claims, privileges, and

even Prejudices, which would not for a moment be suffered to obstruct any purpose of revenue, commerce, ornament, pleasure, or profit,—collecting a Tax,—cutting a Canal, improving a Road,—paving a Town,—building a Bridge,—forming an Inclosure, and the numberless similar instances, in which the Sanction of Parliamentary Authority is sought and obtained.—In all cases, however, relating to the present subject, it will facilitate the object of public benefit, as well as be the part of wisdom and justice, that the utmost possible attention should be given to the rights, properties, feelings, and interests of individuals:—and in the several points of the important measure here under discussion, it may not be impossible by Attention, Candour, Assiduity, and Intelligence in the Commissioners, to carry into effect this Great National Benefit,—not only without injury, but also with personal advantage to the various Individuals whose Interests may appear, at first sight, to be compromised in its several operations.

The first operation, the Sub-dividing of the Parishes,—may be found in some instances

to infringe upon some present Parochial Privileges;—but if the arrangement be conducted with temper and judgment,—it may in most, if not all, cases be made an Exchange, and not a deprivation. This is indeed a most essential and most important branch of the subject, and ought not to be impeded by slight obstacles.—A very great part of the present Constitutional Dangers of the Country,—the increasing profligacy, crime, and disaffection,—may be traced to the overgrown and unwieldy condition of many parishes; and to the consequent impossibility, in such enormously populated parishes, of affording Parochial Superintendance, and of duly performing the Parochial Offices and Duties.

The profound wisdom, and some of the most obvious practical advantages, of the British Constitution have been considered, by competent judges, to consist in the subdivisions of its local authorities: by which numerous individuals are as it were compelled to take an active part in the various administrations conducive to the Public Safety:—and from which a vigorous and

widely diffused interest in the general Welfare is excited and circulated through the Body Politic.

“ Public Spirit acquires new force, and attaches itself to general interests more strongly, in proportion as it is exercised in the consideration and allowed to participate in the management of those interests which are local and particular.”

In this respect the system of Parochial Subdivisions, though probably first instituted for Ecclesiastical purposes, hath been found, in regard to the purposes of Civil Duties also, to be one of the chief instruments and main bulwarks of the British Constitution: it supplies that organization and distribution of power, which, by maintaining an orderly submission to law and dispensing Religious Instruction, provides most effectually for domestic security, and constitutes the Strength and Prosperity of the Nation. These advantages can only be secured by forming the Parishes upon such a Moderate Number of Inhabitants, that most of the Householders may be called in rotation to the assistance of the Parish Minister, and the discharge of Parochial Offices; by which a general concern and inte-

rest is excited in the Parish, and the manners, habits, and principles of the poor and laborious classes become known to the chief inhabitants: the detection of artifice and the prevention of crime is thus in the best manner provided for, and the greatest influence is given to the instructions of the Church.

The difficulties in regard to the Right of Patronage have been thought of great weight; considerable difference of opinion obtains, and many apprehensions are afloat: particularly in regard to the infringement of what is supposed to be private property on the one hand; and on the other the expected possibility of increasing the influence of the Crown: but surely such fears will be found on due examination, to be in a great measure visionary. Progressive changes in the circumstances of the country, have totally changed the nature of this Abstract Right. It appears to have been originally vested wholly in the Crown; and to have partaken more of the character of a Duty, than a privilege or right, on being by the Crown intrusted to the Bishops, in order to the due selection

and appointment of religious Instructors for the people. This general Duty or Right became by degrees further modified, as the population increased and regard to Religion became more prevalent. When any Manorial Lord or Proprietor of Land was willing to build a Church, and endow it with Glebe for the Maintenance of a Minister, the recommendation or presentation of that Minister to the Bishop for Institution, was allowed to the benefactor;—constituting, in addition to specific grants in some instances from the Crown, what is now termed private Patronage.

Private Patronage thus originating in (and for the purpose of) Public Benefit, a line seems to be defined sufficient to mark its extent; which extent seems, by the reason of the thing, limited to the instructive powers of one Minister, and the Capacity of one Church, to which the Right was granted, and to which the Minister was presented and instituted in the exercise of that right.—

In any of the Parishes now requiring Subdivision, if the Patronage or Right of Presentation is at present vested in the Crown;—in the Bishop;—or in any Colle-



giate Body; no difficulty can occur; as the new Parishes may be supplied with Ministers by the Authority in which the Right or Duty of appointing is now vested. With respect to private patronage, the Right, as claimed in some instances, is of a much more ambiguous and doubtful Nature: if the original purpose be referred to, it is not private but public benefit, in the Instruction of the People; and if the right of nomination was granted upon the building of a Church, the grant seems not intended to extend beyond the capacity of that one Church, and its endowment of one Minister.—When the Population became too numerous for one Church and one Minister, the evidence of fact in all our Ancient Cities and Towns, proves that other Churches were built and endowed; perhaps by the liberality of other Individuals, and the Patronage of the new Church conferred in a similar way upon the founder of that Church, or reserved to the Bishop, or the Crown, as the case might be: but as it is to be feared the pious (or even the political) liberality of the present times cannot be expected to build and endow many Churches

in this manner, even if the principle were sanctioned by express enactment; and as this mode of treating the subject may lead into the intricacies of deranging apparently vested interests; it may probably be less difficult to look to a liberal and candid allotment of compensation under the authority of Parliament: which may either continue the divided parishes under the Patronage of its present possessors, or make any compensation and arrangement of a portion of the new appointments, subject to the award and decision of a Jury, as in all similar cases of doubtful and unascertained rights and privileges: the steady and impartial interference of the Legislature firmly obviating all obstructions to the Public Benefit that may be interposed by unreasonable and injurious prejudice.

The prevalent opinions respecting the Tenure of Benefices, and the Law, as at present interpreted, in regard to the supposed rights of Incumbents, are thought to present great obstacles to the improvement of the existing condition of the National Church. It is by some asserted, that the instituted In-

cumbent has a Freehold Right in his benefice,—that no alteration can be made without his consent,—and that such consent may be withheld without any assignable reason. But without entering upon a legal disquisition, it may tend to give a just view of this point, if it be observed—that in Fact, as evidenced by the circumstances of all ancient towns, Benefices have been reduced in extent; Parishes have been subdivided, and new ones formed, with Parish Churches and Parish Ministers, as the population increased: this operation was effected from time to time, of course, according to Law; and therefore the Fact itself proves that the Law allowed the existence of a Right or a Duty, vested perhaps in the Episcopal Diocesan Authority, aided and sanctioned by the Civil Power, of providing for the people the instructions and consolations of the National Religion, by Subdividing the parishes when necessary, to give all the inhabitants a personal participation in the Parochial Administrations of the Church of England. It may also be considered that the Benefice was founded, and the Incumbent placed in it,—Not as a private benefit,—Not for the sake or profit of the Individual, but

for the benefit of the State in the Instruction of the People ; to the Duties of which office, that the Incumbent may apply his time and attention, a sufficient maintenance is afforded (or is intended by the Law to be afforded) in the possession of the Benefice : it is therefore a trust implying (and dependant in a certain degree upon) the discharge of allotted duties, and not an unconditional freehold : in the possession of this Trust the Law protects the Incumbent, to secure the Public Benefit, not to promote the mere aggrandisement of the individual. The Law therefore intends the Public Benefit, but cannot intend a contradiction : it ought not then to be so explained as to commit a Public Injury for the private advantage of an individual : which must be the case in all those instances where the population has grown to a number exceeding the Capacity of one Church and the instructive powers of one Minister, and that minister refuses his consent to any additional means of instruction, and pleads the protection of the Law for this injurious refusal. As there is no general Statute Law upon this subject, reference must be had to the un-

written, prescriptive Law ; and this appears, from Fact, to be, or to have been formerly, in favour of the Subdivision of Parishes, and the erection of Additional Churches and Benefices, wherever the population required them, as is evident from the present condition of all our ancient Cities and Towns. This ancient Law indeed even then surrounded the Incumbent with protection to prevent any *Unauthorised Teacher* from intruding upon the parish ; but a lamentable inconsistency has since involved itself in this subject : the very purpose for which these restrictive protections were afforded by the Common Law to the Incumbent, hath been abrogated and done away by the Statute Law of the Toleration Act ; which upon the easiest possible terms admits teachers of all and every description to enter the parish, if they dissent from the Established Church ; but by a remarkable oversight and defect, no provision whatever was made to secure the means of instruction for the increasing members of the Establishment, if the population should become too numerous to be accommodated in the old Parish Church. The barrier

being thus opened to all that the Common Law intended to exclude, that Law is now so interpreted as to form an injurious obstruction to those it intended to benefit; as by supposing its exclusive provisions to be executed by the individual for his own profit, instead of the Instruction of all the parishioners, such an interpretation of the Law, in effect, shuts out from instruction and leaves exposed to Ignorance, Heathenism, and Infidelity, in all numerously populated parishes, a large proportion of those Members of the Church of England, whose continuance in the true faith those exclusive provisions were intended to protect: or if a serious thought inspires any of them with a wish to join in Public Worship, having no Parish Church to receive them, they are necessarily compelled to look to the Meeting House, where they are readily provided with a seat.

When therefore Sir John Nicholl\* stated so forcibly the “ fundamental Constitution of the Church of England,” to be “ those Guards with which the Law had from time

\* Vide Report in the Times Newspaper of the Case in the Arches Court—Carr v. Marsh.

immemorial wisely protected the *Rights of the Incumbent*;" it is natural to enquire whether these Guards and Rights were not granted for the benefit of the State, and to secure the due instruction of the people, rather than for the profit and personal advantage of the Incumbent: and if it should appear that the same Law, by the same immemorial custom, had in fact, limited these Guards and Rights to the instructive powers of one Incumbent and the Capacity of one Parish Church, by Subdividing the Parish whenever the population increased to a number beyond the superintending care of one Incumbent; it might have been useful in dispelling doubts upon this point, if the learned Judge had taken an opportunity of stating also this limitation of the Incumbent's Right; that in protecting the Parish from intrusive and unauthorized Teachers, the Law did not intend, by securing the Rights of the Incumbent, to consign either to Heathenism, or to dissenting separation, four fifths of the Parishioners. The same Law that invests, by the Episcopal Authority, the Incumbent with the sole Cure of Souls in the parish to

which he is instituted, appears by ancient practice to have reserved to itself, probably in the same in the Episcopal Authority, the right of Subdividing the parish and placing other Ministers, in equal charge, when the number of souls become too great to partake in the instructive labours of one man.

This defective attention, at the time of passing the Toleration Act, to the safety of the Established Church, and the Instruction of its Members, may be certainly and easily remedied by giving the Law a distinct expression and definite operation for the future: and as the alteration will be effected by the Legislature, for the benefit of the Community at large, very ready means will present themselves of liberally remunerating (as most assuredly ought to be done) the present Incumbents of Parishes requiring Subdivision, for any loss of Income they may sustain from such operation. A due examination would probably make it apparent that many of them received no adequate pecuniary compensation from their Parish for the employment of their time and ability: an increase rather than a diminution



would in most cases be conducive to the Public Good, and might by judicious arrangement be without much difficulty effected.

Payments for Ecclesiastical purposes—the Support and Maintenance of an Established Ministry,—must ever be subjects of difficulty while Religious Principles retain but slight influence on the Minds of a considerable proportion of the people: a deficiency of these principles must ever occasion an augmented unwillingness to pay for their Support: thus these opinions act upon each other in a reciprocally injurious manner; and when the Maintenance of Religion is most wanted, the People are most unwilling to afford that necessary supply: this may increase the difficulties of an expedient arrangement; but if Truth is to prevail over Error, and safety to be maintained against Anarchy, these difficulties must be met and overcome; and here every step in advance will facilitate further progress; and the more the benefits of a National Religion are felt and acknowledged, the more readily the means of its maintenance and support will be offered.

The existing laws upon this subject are somewhat complex, and uncertain in their application: those immediately relating to the Agricultural part of the community appear to be more distinct and definite, than those applicable to Commercial Wealth and the Inhabitants of Towns and Cities.

The former need be no further brought under present consideration, than as it may be useful frequently to observe, that whenever this widely misunderstood and grossly misrepresented subject is reviewed in regard to Legislation, it must be considered, that the great Political Desideratum of forming a Religious and Moral character in the general body of the People, is the purpose and intent of all Ecclesiastical Payments.

The Grant of Tithes, originally charged, for the Public Good, upon the property of the whole country,—to promote the benefit and security of the whole,—is intended by the Law to sustain a general and efficient Ecclesiastical Establishment. It is not because a small Village pays more in Tithes than a considerable Town, that the Village should for that reason have more Clerical

Attention,—the Duties of the Parish may be well discharged by a Curate who receives but a small part of the Tithes or Value produced by the parish;—and it is no just imputation upon the legal arrangements of the Country that it should be so;—because the portion of produce was originally given by the State, not in consideration of the benefit of an Individual, or of a single parish; but as a part of the Maintenance and Support of an entire National Establishment:—as the Taxes are collected from each Parish for the support of Civil and Military Establishments which protect the whole Country; without bestowing, or rather confining, attention to the particular parts where the levy is made in the largest proportions.

Some other Errors of a mistaken self-interest on this subject were recently placed in a striking and beneficial point of view, by a few judicious observations of an enlightened and liberal Statesman. The Speech of Frankland Lewis, Esq. as circulated through the country by the Public Prints, has been productive of great National Benefit, by allaying in a considerable degree the ferment,

which the inconclusive reasoning, and political (as well as even professional) ignorance of agricultural reporters, had a strong tendency to excite. The Honourable Member is stated to have observed\*, “There were many persons sufficiently willing to clamour against tithes, and perhaps they had a secret feeling or wish that such a species of remuneration should be done away with altogether: but he apprehended that, whatever might be the wishes of particular persons, none would venture to suggest any alteration of the system, except on the principle of a fair exchange. It was well known the value of the tithe was very different to the holder and to the receiver. He had no doubt that every farmer in the Kingdom would rather abide by the tithing system, than pay a compensation which should be founded on an estimate of the real value of the tithed articles.”

† “If an universal commutation was effected, the landholders would be losers, because at present the tithe holder received a very small share of what he was by law entitled to.”

\* Times, 29 March, 1816.

† Morning Chronicle, 29 March, 1816.

These observations are most worthy the attention of the possessors of property, to whom it must be important that the foundation of its peaceable possession should not be shaken:—and the promulgation of truths tending to correct misapprehension, and to prevent the violation of the principle of its security, must be highly conducive to the Public Benefit.

Notwithstanding some obvious improvements which the lapse of ages and the progress of Society have rendered necessary, it may not be inexpedient, in reference to some prevalent modern opinions, to shew what little just cause of complaint, in regard to the charge of its Maintenance, when compared with the Political and Constitutional benefits it confers, can be urged against the Church of England: and this cannot be better done than by a short extract from the admirable but scarce work of the learned Dr. Richard Bentley in reply to a Free-thinker.

The objector “ complains of the ‘ *great charge of maintaining such numbers of Ecclesiastics, as a great evil to Society, and a burden never felt on any other occasion.*’ Now how shall I accost him? as a grand

Historian, or a shrewd Politician? For I know he's above the low considerations of Divine Worship, Truth, Piety, Salvation, and Immortality. But what news does he tell us? that the supporting of Priests is a burden unknown before Christianity? Had he read over even those authors alone, with whose twice borrowed scraps he has filled his margin, he would have learnt, that both in Greece and Italy, before our Saviour's birth, the Heathen Priests were more in Number, higher in Dignity, and better provided with Endowments, Salaries, and Immunities than now you are in England. The like was before in Egypt, and in every other Country where Humanity and Letters had any footing.

“ But what an Adversary am I writing against, wholly ignorant of common history? and his Politics are as low too, that would extirpate the whole Order of your Clergy, and so bring your Country to the ignorance of the Savages, to a worse condition than your old ancestors were in while they had their Bards and their Druids. For it ever was and ever will be true, in all Nations,

under all Manners and Customs,—No Priesthood, — no Letters, no Humanity; and reciprocally again, — Society, Laws, Government, Learning, — a Priesthood. He can never conceive or wish a Priesthood either quieter for him, or cheaper, than the present Church of England. Of your quietness himself is a convincing proof, who has writ this outrageous book, and has met with no punishment nor prosecution. And for the cheapness, that appeared lately in one of your Parliaments; when the Acts exhibited show'd, that 6000 of your Clergy, the greater part of your whole number, had at a middle rate one with another not 50*l.* a year.\* A poor emolument for so long, so laborious, so expensive an education, as must qualify them for Holy Orders. While I resided at Oxford and saw such a conflux of youth to their annual admissions, I have often studied and admired, why their parents would under such mean encouragements design their sons for the Church; and those the most towardly and capable and select genius's among their

\* Returns made to Parliament on the establishment of Queen Anne's Bounty.

children, who must needs have emerged in a secular life. I congratulated indeed the felicity of your Establishment which attracted the choice youth of your Nation for such very low pay; but my wonder was at the parents, who generally have Interest, Maintenance, and Wealth, the first thing in their view; till at last it ceased my astonishment, a few shining Dignities in your Church, Prebends, Deaneries, Bishopricks, induce and decoy the parents to risk their child's fortune in it. Every one hopes his own will get some great prize in the Church, and never reflects on the thousands of blanks in poor Country Livings. And if a Foreigner may tell you his mind from what he sees at home, 'tis this part of your Establishment that makes your Clergy excel ours. Do but once level all your preferments, and you'll soon be as level in your Learning. For instead of the flower of the English youth, you'll only have the refuse sent to your Academies, and those too cramped and crippled in their studies for want of aim and emulation."\*

\* Remarks upon a late discourse of Free-thinking, in a letter to F. H. D. D. by Phileleutherus Lipsiensis. Part the second. Ed. 1713. pp. 14, 15, 16, 17.



But to return to the point more immediately under consideration, — the difficulties likely to occur in providing maintenance for additional Parochial Clergy, in the populous parishes that require sub-division. This part of the subject underwent Parliamentary Examination at the beginning of the last century\*.

Journals, vol. XX. p. 406.

*Mercurii*, 10<sup>o</sup> die Feb. añ. 11 Geo. 1724.

“ Mr. Comptroller acquainted the House, That he had a Message from his Majesty to this House, signed by his Majesty; and he delivered the same to Mr. Speaker, who read the same to the House; and the said Message is as follows, *viz.*

“ GEORGE R.

“ The Commissioners for building Fifty new Churches in and about the Cities of London and Westminster, and the Suburbs thereof, having represented to his Majesty, That, in pursuance of several Acts of Parliament already made for that purpose, one Church hath been for some time finished and consecrated, and three Chapels have been

\* Vide Church in Danger, p. 197.

converted into Parish Churches, and also consecrated; and that seven other Churches are built or building, and near finished; for which eleven Churches convenient Districts have been also laid out, and appointed to be the Parishes respectively belonging to the same; and his *Majesty*, being truly sensible of the great necessity there is of New Churches, and of New Divisions of Parishes, in and about the said Cities and Suburbs; and very desirous to provide for the Spiritual as well as Temporal welfare of all his Subjects; and being also firmly persuaded, that nothing will more effectually engage Almighty God to send down his Blessing upon his Crown and People, than a due Zeal for the Honour and Service of Religion; has thought fit to recommend to the House of Commons, in an especial manner, the providing a suitable maintenance for the Ministers who shall be appointed to perform Divine Service in the eleven Churches aforesaid, by such ways as may effectually answer the ends aforesaid, according to his Majesty's Royal Purpose and Desire.

“ Ordered, *nemine contradicente*, That

leave be given to bring in a Bill for the better effecting the pious intention of building fifty new Churches, or so many of them as shall be built by the Funds already granted; and for settling the right of Patronage thereof; and separating the Parishes belonging to the same, and the Revenues thereof; and preserving the right of the present Incumbents of old Churches; and for the endowment of eleven new Churches therein mentioned, part of the said fifty Churches, out of part of the Fund appropriated by Parliament to that use, and by a Pound Rate; and for regulating the choice of Lecturers; and for making the Parish Clerks of the New Churches Members of the Corporation of Parish Clerks already erected; and that Mr. Pulteney, Mr. Onslow, Sir John Rushout, Mr. Clayton, and Mr. Gore, do prepare and bring in the same."

This Act, owing to some circumstances not stated in the Journals, was not passed; but the Copy with the other Documents remaining in the Archives of the House of Commons may afford a useful reference;—those that are not printed in the Journals, I

was permitted to inspect, in consequence of the favour of your Lordship's recommendation, and of a most obliging Letter from the Right Honourable the Speaker. The MS papers are as follows, and in case of further examination it may be convenient that I subjoin the \*Official references to them.

Journals, vol. 18. p. 412. 24 March, 1715. "Duplicate of Report, bound up with other papers of this Session."—Pr. 5. 56. N. 45.

This report contains the following articles :  
1st. a List of the intended New Churches, forty-nine in number, as allotted to each of the then existing Parishes; and three Chapels to be converted into Parish Churches.—

\* My grateful acknowledgements are due to the Official Gentlemen to whom I was under the necessity of occasioning trouble upon this occasion, and by all of whom I was received with the utmost civility and attention. I beg leave therefore to present my thanks to R. Willimot, Esq. private Secretary to the Right Honourable the Earl of Liverpool :—to J. Rickman, Esq. and E. Philips, Esq. Secretaries to the Right Honourable the Speaker ;—to G. Whittam, Esq. of the Journal Office, who has the charge of the MS papers :—and also to E. Parratt, Esq. and to W. C. Payne, Esq. of the Parliament Office.

Articles 2d, 3d, and 4th, the same as those printed in the Journals, and quoted in detail at pp. 181, 182, 183, and 184, of *The Church in Danger*.

Journals, Vol. 19, p. 68, &c. 23 Jan. 1718. 5 G. R. “Papers so delivered in are bound up with the other Papers of this Session.”—Pr. 6. B. 1. Nos. 72, 73, and 74.

Journals, Vol. 22. 6 G. 2d. p. 53. 20 Feb. 1732, “The said Account is bound up with the other papers of this Session.”—Pr. 7. 64. No. 35.

Journals, Vol. 20. p. 488. 15 April 1725. “Report bound up with the other papers of the Session.”—Pr. 6. B. 55. N. 57.

This Report in particular may probably be referred to and examined, in case of any further Parliamentary proceedings on the subject;—it is so directly applicable to the point under consideration, that after a careful perusal I have endeavoured to recollect the chief points.

It states, in considerable detail, the reasoning and opinions of the Commissioners

respecting the providing and settling a Maintenance for the Ministers of the New Churches :

that according to the intended division of parishes, the New Parishes would each of them contain *near six thousand* inhabitants :

that such a number of Parishioners would necessarily require the services of two Ministers, a Rector and his Curate, to perform the several Pastoral and Parochial Offices ; the duties of the Church, of Burials, of Baptisms, of visiting the Sick, &c.

that the Rector's Maintenance should not be estimated at less than three hundred pounds per annum, and that some of the parishes would require more :

that this Maintenance may arise from a portion of the present Ecclesiastical Payments, the Rate in lieu of Oblations, the Easter Offerings, the Surplice Fees,—from the Rent or Interest arising from an allotment of Money to be allowed by Parliament to be laid out in suitable purchases,—and from a pound rate to be raised in the several parishes :

that probably a rate of sixpence in the pound, in addition to the other payments, might be found sufficient :

that several of the printed papers circulated with objections to these proposed enactments, appear to reason upon unfounded or erroneous data,—particularly that circulated respecting Bloomsbury parish, in the statement of the amount of Ecclesiastical Fees is more than double the actual receipt :

that the original and constitutional principle of each parish, providing for the Maintenance of its own Ministers, should be as much as possible adhered to :

that the assistance given to the parishes of wealthy inhabitants might be less than that afforded to those whose parishioners were chiefly poor :

the report refers to former Acts of Parliament by which the precedent of a parochial pound rate is established. 37 Hen. 8. Ch. 12.

22 and 23 Ch. 2.—30 Ch. 2. St. Ann's.—  
12 Ch. 2.—Covent Garden, a private act.—  
19 Ch. 2. Shadwell a private act.

This concise abstract of the elaborate Re-

port of the Commissioners, shews that they adopted, as a general Principle, the Legal and Constitutional Rule, that every Parish should, as nearly as possible, provide for the Maintenance of a Parochial Minister. In Towns and Cities this provision arises from \*Personal Tithe merged for the most part in the Easter offering,—from the Surplice Fees, from the Rents of Pews in the Church,—and from a Rate or charge upon the Rent or Valuations of Houses and Property of the Parish, in lieu of, or in commutation for, oblations founded on immemorial custom.

This last is the payment upon which the chief difference of opinion hath arisen;—though it is that, which in all cases affords the most equitable and certain support to the National Religion;—and if once established in a distinct and definite Law, would be the most effectual and unobjectionable mode of aiding the other sources of support: that it

\* By the Canon Law every one who uses Buying and Selling, &c. is required to pay for a personal Tithe, a Tenth part of all his clear gains, deducting his charges and expences. And it seems that this was the general custom at the time of making the Stat. 9 Ed. 2. Vide also on this point, 27 Hen. 8. c. 20.—32 Hen. 8. c. 7.—2 and 3 Ed. 6. c. 13.—7 and 8 W. 3. c. 6.—1 G. 1. c. 6.



is the most constitutional is evident, because it can now only be levied by the Representatives of the People:—it is also equally evident that, however doubts and ambiguities may attach to the ancient and common prescriptive law, founded like other parts of the Common Law in Ecclesiastical concerns, upon the Canon Law,—it is in this respect supported by the Precedent of several enactments of the Statute Law, referred to at the end of the Commissioners report. And in regard to Cities a precedent is afforded by the manner in which the City of London was formerly, and some part of it is still, charged to the support of the National Religion, by statutes enacting a rateable charge, or pound rate, on the several rentals. \*A Constitution of Niger Bishop of London, 13 Hen. 3. confirms the *then ancient custom* of an offering of one halfpenny every Sunday and Eight Saint's Days for a Rent of twenty shillings, and one farthing for a rent of 10s. amounting to the proportion of 2s. and 6d. per pound:—13 Rich. 2. this was increased to 3s.

\* Bohun's Law of Tithes, ch. 11. p. 438 et seq.—vide also the Rev. John Moore's Case respecting the Maintenance of the London Clergy, third edition.

5*d.* :—afterwards reduced by Decree in Chancery to 2*s.* 9*d.* :—and so confirmed by Act of Parliament 37 Hen. 8. c. 12. as to the City and Liberties of the same. The Act of 22 and 23 Ch. 2. c. 15. made after the Fire of London, may be noticed as an instance of the incompetent and injurious mode of enacting a maintenance by a specific annual Sum, which not varying with the changes in the value of Money, bears no analogy to the common law for the maintenance of the Clergy, and may in time become very insufficient for the purposes of the enactment and the intention of the Law; as the intended proportion of payment can only be preserved by a rent charge or rateable assessment; and although it is understood that Houses, as such, are not general titheable, the possessor or occupier being, by law, subject to the payment of Personal Tithe, arising from his *trade, industry, and profit*; yet ancient Cities and Boroughs have always paid their Clergy by Oblations, or a composition or commutation for them; in addition to which they have also, for the most part, a custom *de modo decimandi* for their houses towards the Maintenance of their Clergy.

The mode of Legislation which has sometimes been carried into effect, by views of the subject injurious to the Public Benefit, in fixing the Maintenance of Parochial Ministers of Religion at a specific sum, instead of a rateable charge, must, if continued, inflict a severe wound on the National Welfare, by its necessary tendency to deprive the people of Religious Instruction. At the time the specific sum is fixed it may probably be a moderate maintenance; but painful experience in many instances hath proved that it may become in a few years totally inadequate. It is an error therefore that ultimately falls heavily upon the public; for the general consequence is, that the parish upon which such a law operates, is either left without a Resident Minister, or he is compelled to devote his time and attention to other means than his parochial duties to supply his deficient maintenance.

But another charge, unknown to the Laws, hath arisen in late years, and actually extracts more money from the inhabitants of the large Parishes, under the name of rents for pews in Chapels, than all the other

usual Ecclesiastical Payments amount to ; and these large sums, in the present condition of the Church, are objects of secular speculation and profit to individuals, and afford little or no support to the Established Church ; as the Ministers officiating in these Chapels are totally unconnected with the congregations, and are not permitted, by the Law, as it is at present interpreted, to perform any of the Pastoral Offices.

In placing these Congregations in full Communion with the Establishment, by converting these Chapels into Parish Churches, and furnishing them with Parish Officers and Parish Ministers, no considerable difficulty would arise in providing a Legal Maintenance for such new Parochial Ministers, if payments similar in amount to those now paid by the congregation, were legally and rateably charged according to the ancient Law, explained, confirmed, and enforced by the authority and regulations of an Act of the Legislature : and it is a fact certainly deserving of particular notice, that, in some of the large parishes, as at present circumstanced, several of the Chapels produce, each

to its speculative and trading proprietor, a revenue greater in amount than the Ecclesiastical Income derived by the Authorized and Legal Minister for the whole Parish.

If a Legislative determination gives to the Established Church the means of bringing all its members into parochial communion and participation in the instructions of its Liturgy and offices, in their own Parish Church, and under their own Parish Minister, there can be no doubt but that the inhabitants, so benefited, would cheerfully acquiesce in any equitable and uniform system of payment that the Wisdom of Parliament might sanction.

There are indeed in every parish some, not partaking in the advantages of the National Religion otherwise than in the general safety which it affords to the country, and others whose course of reasoning has not led them to allow the utility and necessity of an Established Church; both of which classes may be expected to view, with a certain degree of hostility, any proceedings tending to the security of the State, through the additional and increased instrumentality of the Eccle-

siastical Establishment. But that a measure for this purpose, if candid and liberal in its provisions and execution, as true Political Wisdom, and the real character of Gospel Truth require it to be, would have little cause to apprehend any obstruction from such hostility, is made evident from the following wise and liberal statement, under an authority that may, perhaps, with many readers, be more readily admitted, and have more weight and influence than any other that could be adduced: “ \* We grant that it is proper for the Legislature, in its paternal care for the people, to provide for them the benefits of religious instruction and Public Worship, by the establishment of a National Church; and that an ample provision ought to be made for the Clergy who devote themselves to this important service. But if any persons, *after having contributed the share which the Law requires from them for the support of the Established Clergy*, chose to provide other Ministers for themselves, Government has no interest to prevent or molest them.”

\* Edinburgh Review, No. 51. Feb. 1816, p. 64.

§ 20. *Expence.*

In the apprehension of many who have maturely reflected upon this subject, all minor obstacles are considered of little import and of easy removal in comparison with the great and obvious difficulty, in the present times, of appropriating a part of the National Revenue to this purpose, not only without exciting dissatisfaction, but with the full concurrence and approbation of Public Opinion.

This is certainly a difficulty that nothing can so effectually remove as informing the Public Mind upon the true nature and urgency of the occasion; and pressing upon the Public attention the real and alarming Facts in regard to the present condition of the National Church: representing in its true magnitude the inadequacy of its present powers to give the instructive and restraining, the reforming and improving truths of our Holy Religion, their due influence upon the Habits, Sentiments, and Manners of the general population.

If the Public Mind were duly impressed with the certain and indubitable operation of the National Religion in giving support

and effect to the Laws, — in securing the possessions and the liberties, — the social and domestic welfare of the community; and also with the equally certain and indubitable increase of crime, disaffection, violence, and profligate desperation, that must result from a continuance of the weakened and inefficient powers of the Established Church: if these awful truths were fully understood, and practically acknowledged, by the powerful, the wealthy, and the industrious, — by all who wish to retain in peace their inherited or their acquired possessions, — the necessary means would soon be provided to give the beneficent operations of the National Religion their full effect upon the enormous masses of population now left without those advantages. This would then be acknowledged as the most certain and most distinguished of all National Benefits, and therefore the application of an adequate portion of the Public Revenue to that purpose would then appear to be, not only the most justifiable, but also the most wise, most patriotic, most praise-worthy employment of the Public Purse.



The information necessary to produce this state of Public Opinion, can in no way be so effectually diffused, as by frequently repeated statements from the zealous, enlightened, and patriotic friends of the Church and the Country, in \* Parliamentary discussions of the subject.

The course of such discussions may make manifest, not only the necessity and importance of the object; but also that the Expence at which it may be effected, must be considered comparatively small, when estimated according to the National Benefit conferred.

A large and alarming total amount need not in the first instance be appropriated. The expence must necessarily be incurred in a gradual manner. A large sum need not therefore be drawn from the Revenue at any one time. The grant may indeed be prospective, but the payments will only be required annually, or in any other periods in succession.

Large Churches are not calculated to give due effect to † Protestant Worship.

\* Vide page 163.

† Vide page 127, 128.

' Splendid and expensive edifices are not necessary. ' The urgent claims of Duty to God, to the State, and to Individual reformation, may be satisfied under a comparatively humble roof: the useful instructions of our admirable Liturgy, and the awful sanctions of the Gospel, may be impressed on the heart without any costly decorations. When the principles of religion shall become more diffused, and their effects more conspicuous, in a zeal to honour the Public Worship of God, and a willingness to employ our temporal possessions in adding to its external splendour, then decorative and magnificent architecture may be superadded to the structures of wisdom, benevolence, and piety. And another interesting consideration, which must have great weight in every part of the discussion, is that the indirect and secondary advantages, of such an appropriation of part of the Public Treasure, will be very considerable in affording employment and support to numerous Artizans and Labourers, whose suffering and unemployed condition is no less embarrassing to the Government than injurious to the community.

Such intimations, and many of a similar nature, when expanded into arguments, cannot be without their effect. But if the difficulties were of a much more formidable character than they appear to possess,—if the charges upon the Public Revenue were much greater than appear to be requisite,—let but the IMPORTANCE OF THE OBJECT be duly appreciated, and the requisite Expence would be submitted to with the utmost readiness and chearful acquiescence.

If our Commerce be impeded or our National Feeling insulted, nay even on the slightest indications of such injuries, Public indignation is roused, the Public voice is heard, Armaments are prepared, and expences promptly and willingly incurred, to an amount far exceeding that now required for *a transcendently superior* National and Constitutional object.

Moral and Religious Principles, and Moral and Religious Habits, are in Theory and argument readily allowed their due estimation.

When therefore the Practical Consequences of such admission and acknowledgment, are deduced, stated, defended, and ought to be

allowed also; and not only allowed, but acted upon and carried into effect; it is most devoutly to be hoped, that doubts and difficulties may not be permitted unnecessarily to perplex the discussion;—that injurious, obsolete, and insignificant privileges, and fears of Expence, which in cases of far inferior moment would not be permitted to occasion the least obstruction, should not now be suffered to nullify and defeat, or even to impede, the execution of the most necessary, judicious, and important arrangements for the Public Good.

These are arrangements earnestly called for by Duty, Humanity, and Patriotism, to avert impending dangers of the most dire and terrific character; and to change the dark and tempestuous gloom of approaching National Punishment, into the bright and glorious dawn of National Reformation: when our Holy Religion arising in renovated powers “with healing in its wings,” shall not only dissipate the clouds of discontent, delusion, and error; but by the instruction of ignorance, — the awakening of piety, — and the invigorating of benevolence, — shall intro-

duce that more general amelioration of manners, that gradual political improvement and certain reformation, which though loudly called for from other sources, by mistaken patriotism, and designing artifice, can only be attained by founding it upon an increased regard and attention to the National Church; and giving an improved Moral and Religious Character to the great body of the people: from which arise, in natural and necessary consequence, — increased enjoyment to the poor, — increased reward to industry, — increased authority to the Laws, — and increased security to the possessions, the liberties, and the rights of the whole community, — under the renewed and augmented energy of the British Constitution in Church and State.

In support of the reasonings which tend to fix our hopes, our wishes, our anticipations, in these brightening prospects, it may perhaps have a beneficial effect to appeal, something further and more distinctly, to the argument from authority; and to collect as it were into one focus the scattered light of those opinions upon the points at issue, which have been either expressly communicated, or

given, some directly, and others incidentally, in various publications.

§ 21. *Acknowledgements for private communications and assistances.*

This will also give me the opportunity of expressing my Obligations to those Noblemen and Gentlemen, who, by their zeal and attachment to the British Constitution in Church and State, have been led to take a more than common interest in a sincere and earnest, however humble, endeavour to promote the safety and stability of both; and who, by the communication of their opinions, have conferred on me an honour which I am bound ever gratefully to acknowledge.

And, as I have already intimated, my first debt of gratitude is due to

YOUR LORDSHIP

for the high favour of permission to make use of your Lordship's library, and for those Parliamentary Documents upon which the authenticity of my statements has been founded: for the inspection of the MS. part

of which I have also gratefully to acknowledge the very polite letter and order of the Right Honourable the **SPEAKER** of the House of Commons.

For the Communications of **ENCOURAGEMENT**,—of **CRITICISM**,—and of **ASSISTANCE**, with which I have been honoured, I am indebted to

**His Royal Highness the DUKE of GLOUCESTER;**

whose Christian and patriotic attachment to the Established Church has long been so conspicuous, that no Eulogium from me could add to the respect felt for His Royal Highness's character by all Friends of the British Constitution.

**The Right Hon. the Earl of BRISTOL;**

to whom I am under particular obligation, not only for a written communication, but also for a personal discussion of the leading points of the subject.

**The Right Hon. the Earl of LONSDALE.**

**The Right Hon. the Earl of CHICHESTER.**

**The Right Hon. and Right. Rev. the Lord Bishop of LONDON,**

who very obligingly promised me the use of those diocesan returns which were subsequently printed by order of the House of Lords.

The Right Rev. the Lord Bishop of CHESTER,  
 whose exemplary and judicious zeal in behalf of  
 the Church of England has been particularly di-  
 rected to the subject of increasing the means of  
 Public Worship; and under whose liberal and en-  
 lightened attention, several Churches have been  
 recently built and consecrated, in the very po-  
 pulous Diocese at present under His Lorships di-  
 rection.

The Right Reverend the Lord Bishop of  
 BRISTOL.

Sir BENJAMIN HOBHOUSE, Bart.

The distinguished and learned Principal  
 of Oriel College, Dr. EDWARD CO-  
 PELSTONE.

The Rev. Dr. LAWRENCE GARDNER.

The Rev. Dr. JAMES SATTERTHWAITE.

The Rev. PHILIP DODD.

The Rev. Dr. RICHARD MANT.

The Rev. BEWICK BRIDGE.

The Rev. ARCHIBALD ALISON.

JASPER ATKINSON, Esq.

JOHN BOWDLER, Esq.



To all to whom I beg permission to express my high sense of obligation, and to present my best Thanks: I trust they will find that the critical suggestions with which I have been favoured, have all received due attention; although I could not, unauthorized, venture to print their communications.

As no similar forbearance is requisite in regard to opinions already printed and published; such of them, relating immediately to the subject discussed in this tract, as have fallen under the Author's notice, are selected and here brought together in one view; to give, as already mentioned\*, the preceding reasoning and statements, in some degree, the additional advantage and influence of the Argument from Authority.

\* Vide page 9.

§ 22. *Public statements of opinion.*

BRITISH REVIEW, No. 12. *November* 1815.

*Art.* 12. p. 276.

“ *Art.* XII. — *The Church in Danger: a Statement of the Cause and of the probable Means of averting that Danger, attempted in a Letter to the Right Honourable the Earl of Liverpool, K.G.*  
By the Rev. Richard Yates, B. D.  
F. S. A. &c.

“ We should feel ourselves coming very short of the object of this article, which is that of placing before our readers what we conceive to be the real dangers of the Church, if we omitted to bring most distinctly to their consideration the very masterly, but afflicting picture of a sort of physical evil in the state of the Church, drawn with as much feeling as truth by the chaplain of Chelsea College. We have still in our minds the painful remembrance of the fate of the proposition of Dr. Middleton, the late vicar of St. Pancras, for building a new Church in that parish, a

parish with a population of 50,000 souls, and a church incapable of holding above 300 persons. We remember with sorrow that the efforts of that accomplished clergyman, and of some of the parishioners, fell to the ground, under the weight of a majority which, as it owed its existence to the want of church room in the parish, was therefore in itself a practical argument against its own unhallowed opposition.

“ The legislature was deaf to the cries of the Church, and so it has remained. It would be consolatory, indeed, to hope that Mr. Yates’s publication may have so pointed out this most critical danger to the Church, arising from want of church room, as to unite every heart and hand within the pale of the Establishment, in an endeavour to save it from this manifest and immediate peril. We will extract a page or two from the pamphlet now before us, in which Mr. Yates has shown the extent of this evil, in the district generally included under the term metropolis. (*Extract, p. 48 to 52*).

“ Mr. Yates then takes a detailed view of the case, and clearly establishes his general

statement, by showing the number of inhabitants and extent of Church accommodation in each parish within the circuit of which he has been speaking; and then proceeds thus. (*Extract pp. 77, 78.*)

“Such is the picture which Mr. Yates holds to our astonished view, of the forlorn state of the Church of England. A few bright spots of verdure, like oases, present themselves in the plains over which the establishment of the Church of England nominally extends; but the weary traveller faints before he can reach them. If he arrives he finds no place where there is room for him to rest his head, and is turned out again, into a dry and thirsty land where no water is. Under such difficulties, to emigrate is better than to starve; better to seek a domicile among strangers than to live like an alien in the land of one’s ancestors.

“Nothing can be imagined more worthy of the attention of the statesman to whom they are addressed, than the observations that follow. (*Extract from p. 95 to 104.*)

“These facts and these observations are intensely true; and under such great and

exigent circumstances, nothing can be more contemptibly absurd than for the Legislature of the United Kingdom to refrain from acting, till they are called upon by the particular parishes where this sad deficiency is found, but where probably every low intrigue and vulgar jealousy, every narrow prejudice and sordid principle, oppose themselves to the demands of God and the soul. If they must first know who calls before they will answer, we venture to tell them, that the excommunicated half of the nation calls: that if their wishes do not speak, their wants speak only the more strongly. Long absence will extinguish love, but there is a tongue in this *indifference* that speaks more strongly than a thousand petitions. The people cannot be expected to be much interested in behalf of a Church which has so long shut its doors against them. But this want of interest is the consequence, not the cause: it is not ‘the cause of defection, but the consequence of exclusion.’ If, therefore, this state of indifference in a parish, whether there shall be a church or not, is urged as an argument against the interference of the Legislature,

we can only say, that we never heard a better example of what, in logic, is termed *exceptio ejusdem rei cujus petitur dissolutio*. A few pages more from Mr. Yates will show the great measure proposed by him, in a light of practicability well worthy of the attention of the State. (*Extract from p. 126 to 130.*)

“ It was not to be expected that Mr. Yates would, in a treatise consisting of little more than 200 pages, enter minutely into the manner of accomplishing this great object. It would have been inconsistent with his excellent sense so to have done. The multiplicity of such a detail, involving consequences certainly very wide in extent, affecting in some degree our poor laws, the rights of property, and the patronage and jurisdiction of the Church, would only have tended to fritter away the consideration of the grand indispensable object which he has placed before the eye of the Legislature; and which, unless it is felt as equal in magnitude to any of the great constituents of our civil polity, will have but small chance of success. Little men, or men with little views, will be

sure to make much of little difficulties ; and every petty argument of inconvenience will be stretched to its utmost dimensions, in opposition to a measure which proposes an untangible good, and which menaces the sanctuary of the pocket. The Government has enemies, the Church more, real spiritual Christianity most : all these will be in array against a measure far more conducive than any that, in this time of peril, can be devised to secure the high and palmy state to which this nation has arrived, from ‘ all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of God’s word and commandment.’

“ Mr. Yates has adverted slightly to some of the topics which are necessarily involved in the consideration of the measure. And as, in his manner of treating this part of his subject, he appears to us to have shown great sobriety and discernment, we will again present him to our readers. (*Extract from p. 130 to 137.*)

“ We must now, for the present at least, take leave of this awfully interesting subject,

oppressed by its magnitude, and exhausted by the solicitude which has accompanied us through the course of our hasty composition. It is most probable that we shall feel ourselves called upon to resume it. In the mean time we indulge the expectation, that Mr. Yates's production will appear to have made the general impression which it is so well calculated to produce. Since the commencement of the *British Review*, a pamphlet of greater intelligence and importance has not attracted its attention. Now that he has put his hand to the plough, we entreat him not to withdraw it. The subject is, in a great measure, his own. The fervent effectual labours of a pious man will avail much. It is by single efforts that the great deciding impulse has been given to all undertakings of eminent utility and goodness. It is thus that the abolition of the slave trade has been accomplished. One man stood between the living and the dead, and so that plague was stayed. Let Mr. Yates persevere; his prudence will secure him from excess, his sincerity will support his zeal, his intelligence will arm his wishes. While others are cumbered about much ser-



ving with respect to the Church, he will be busy about that which is essentially needful. The city of God with its rising glories will in part own him for its founder: and if any shall hereafter among its new-born structures inquire for his monument, the proper answer will be; CIRCUMSPICE."

CRITICAL REVIEW, No. 2. *August* 1815.  
*Art.* 3. p. 129.

" Art. III.—*The Church in Danger: a Statement of the Cause, &c. &c.*

" When we first glanced at the title-page of this work, we are free to confess that certain ideas arose in our mind, not very favourable to the views of the author. We imagined we were condemned to wade through a sickening detail of horrors, to be anticipated in the event of Catholic emancipation; and that it would be our irksome task to peruse the empty ebullitions of bigotry, or the selfish invectives of intolerance. On scanning a very few pages, however, this presentiment was speedily dissipated. We found the

writer, intent only on the preservation, or rather restoration, of the constitutional influence of the National Church, abstaining from the language of reproach, and altogether exempt from feelings unbecoming a man of sense and a liberal Christian\*. We found him advocating the genuine plan and comprehensive utility of our system of worship,—investigating with calmness and assiduity the various causes of its rapid decline,—and shewing that, unless some check be interposed, some legislative measures quickly adopted, to counteract the growing discouragement to a zealous attachment to its form and spirit, it will soon appear, that the present imperfect state of its administration is the forerunner of its dissolution.

“The latter point constitutes the main theme of discussion. Mr. Yates very properly rejects the opinions—that Bible and Lancas-

\* It afforded us pleasure to meet with the following enlightened declaration. “To endeavour to found our own opinions upon the basis of examination and truth, and then to maintain them with a mild and dignified firmness, without impeaching the intentions, or, reproaching what we conceive to be the mistakes or even the faults of others, is the perfection of Christian toleration.”—Church in Danger, p. 10.

terian Institutions are the *causes* of the mischief; and, likewise, the notion so strenuously maintained by others—that it is chiefly attributable to the persevering exertions of the sectaries, and the wide-spreading progress of Methodism. These he considers as *consequences* of the present state of the Church. He ascribes the *principium* of the evil to the existing condition of our ecclesiastical polity, which he asserts to be utterly incompetent to preserve the links by which alone the laity can be attached to its interests, and pregnant with the seeds of its own destruction. He contends, that, though the Societies for promoting Christian Knowledge, and the Establishment of National Schools—the recent Acts relating to the residence of the clergy, and the employment of curates—and the proposal for erecting one large parochial church in each of the present parishes, may be highly valuable as auxiliaries, they are far from radical and fundamental remedies,—aiming at the symptoms, not at the seat of the disease; and “that a legislative enactment prescribing a distribution of the population into appropriate divi-

sions,—supplying the means of public worship,—and providing for the useful and efficient discharge of the pastoral offices, in districts not hitherto so provided,—is the most certain and only probable means of securing the stability and prosperity of the Established Church. In prosecuting the inquiry, or (if we may be allowed the legal phrase) in stating the case, Mr. Yates adopts the method of logicians : he first establishes the existence of the danger,—he secondly demonstrates its source,—and lastly specifies the antidote. In this course we shall follow him ; giving a synopsis of his facts and arguments, with such remarks as may naturally spring from their consideration. The two first points may be viewed together,—the latter requires separate examination. The non-increase of religious structures in districts where population is daily augmenting, and the consequent defect of public instruction in our excellent Liturgy, are the alleged causes of the alarming declension of the influence of the Church. Passing over, with a few observations, the question

as it relates to the large and populous provincial towns, Mr. Yates directs his attention only to the operation of these causes within the boundaries of what is denominated the Metropolis. (*Extract p. 49 to 76.*)

“ The picture may be somewhat brightened, however, if we suppose that different congregations attend the morning and evening service ; that those who hear the one are altogether distinct from the auditors of the other ; and that the alternation is invariable. This would increase the communicants with the Church, (within the limits already prescribed,) from an hundred and ninety-nine thousand to three hundred and ninety-eight thousand. But even then there would be ample matter for regret :—a mass of population of not less than seven hundred and fifty-four thousand being still precluded from the possibility of joining in the national worship ! The hypothesis (the most favourable which the subject will admit) does not, however, seem founded on truth ; many persons attending constantly the service both of morning and evening, to the inevitable ex-

clusion of an equal number of their parochial brethren.

“These facts speak so powerfully to the point in question, that it is scarcely necessary for us to ask, whether the safety of the Church be not threatened? While they continue, can any salutary consequences be expected? Will irreligion cease to advance? Will vice retract its steps? Will impiety be arrested in its progress? Will fanaticism lose its activity?—Surely no. In such a state of things, nothing can be reasonably looked for but the further decay of that wholesome influence which an established religion is intended to produce, and ultimately of that respect for the municipal laws which is the proximate guardian of public security. The Church, as she is at present regulated, we are bold to say, is the Mother and Propagatrix of alienation. She *cannot* protect those who would seek nourishment in her bosom; she encourages a distaste for the practice she enjoins; and must be considered as the grand promotress of sectarian principles. For, driven from the pale

of the Establishment, men are compelled either to wholly abandon the duties of piety, or to go in quest of spiritual comfort to new and dissimilar systems of worship; the law prohibiting ‘except under certain difficult regulations, the building and opening of any places of public’ devotion ‘for the use of the Liturgy of the Church of England.’ And while ‘structures for every mode of’ sectarian ‘worship may be erected and opened, by any person so inclined, upon the easy condition of obtaining a licence from the magistrates, granted by the law upon a very inconsiderable pecuniary payment,’ no correspondent energy is displayed by the Legislature in behalf of the National Church, or in sustaining that respectability which ought ever to attach to an integral part of the Constitution.

“The remedy suggested by the reverend author for these growing evils, we shall state in his own words. (*Extract p. 127, 128.*)

“This, we think, is a judicious plan. We particularly approve of the provisions for the ample and better accommodation of the poor.

The present churches are miserably deficient in this respect: the poor are unprovided with a sufficient number of seats, and are, in general, stationed too remotely from the minister. Nothing is of greater importance than the comfort and convenience of this class of society. Forming, as they do, a very large portion of the population, and being, almost of necessity, peculiarly exposed to fanatical delusion, it is a matter both of duty and prudence, to secure to them all possible accommodation when attending divine worship;—a contrary policy, besides being manifestly unjust, may and must have the effect of inducing them to frequent other places of devotion, where no distinction of persons is made, and therefore of weakening the stability of the National Church.

“ Mr. Yates anticipates some objections to his scheme, which he states, and replies to. (*Extract p. 130.*)

“ We cannot subscribe to this. We are blind to the necessity of clogging the plan with an apparatus of parish officers. The expenses would be considerably enhanced:



and we are far from thinking that description of gentlemen wonderfully calculated to impart ‘ a Christian character.’ All that is requisite may be well furnished without such additional assistance; and we by no means perceive, why the division of population and the multiplication of churches should necessarily work a change in the civil regimen of the present parishes.

“ On the subject of lay patronage, which would be materially affected by this law, the following observations are worthy of notice. (*Extract p. 140.*)

“ By far the most serious obstacle is to be found in the present state of our finances. Taxation seems screwed up to the utmost pitch,—manufactures and commerce are daily languishing,—and the pecuniary ability of the country presents no very cheering prospect. We much doubt whether this difficulty be at all surmountable. At any rate, we may confidently assert, that should the realization of the design be attempted at the present time, or while the nation is in its present condition, its progress must be ex-

tremely slow, and the strictest economy be adhered to.

“ After all, however, there is something besides augmenting the number of churches necessary to revive an attachment to our form of worship. The miserable stipends allotted to the mass of officiating clergymen, and the odious mode of their collection, are highly baneful to the interests of the Establishment. It is quite impossible for a member of an honourable profession to exert himself with that spirit and assiduity which alone can make him useful, while he knows that his only reward will scarcely maintain him above beggary. A curate with sixty or an hundred pounds a year *cannot* be diligent in the discharge of his duty,—he *cannot* dispense instruction with alacrity,—he *cannot* fulfil any one of his functions with contentment to himself, or usefulness to his flock. The reflection must always intrude itself, that, though respectable in rank, he is degraded by poverty.

“ These sores upon the body-spiritual must therefore be cured, before we can ex-

pect any considerable reformation. The clergy must be put upon a respectable footing, ere the Establishment can increase in the number of its adherents. Without this, churches may be built *ad infinitum*, and stocked with incumbents, — but the only results will be, an immense weight of debt, and very partial improvement. With it, the proposed law may effect every end for which it is designed, and accomplish the great work of giving permanence and stability to the tottering fabric of the NATIONAL CHURCH.”

GENTLEMAN'S MAGAZINE, *July* 1815, *Vol.*  
85. *pp.* 44, 45; and *August* 1815, *Vol.*  
85. *pp.* 143 to 147.

“ *The Church in Danger: a Statement of the Cause,*” &c. &c. &c.

“ With the most benevolent spirit of Toleration to every species of Christian Dissenters, Mr. Yates here evinces himself to be a faithful and zealous advocate for the real prosperity of the Established Church, as

intimately blended with that of our incomparable Civil Constitution. *The Danger of the Church*, he demonstrates, by irrefragable arguments, and by documents of the most unquestionable authority, to arise, not from *Sectarian* opposition, or from various other causes to which it is commonly but erroneously attributed, but simply to the want of a proper number of Parochial Churches to receive the immensely increased population of that part of the kingdom which surrounds an overgrown metropolis. The evidence on which the reasonings of Mr. Yates are founded is deduced principally from a document of allowed and indisputable authority—the last Parochial Returns of Population, as laid before the House of Commons, and published by the order of Parliament. (*Quoted p. 17 to 19, and 35 to 49.*)

“ Most gladly, did our limits permit, should we follow this luminous writer through his long and laborious investigations; which are worthy the most serious consideration of the Legislature; but we must content ourselves with Mr. Yates’s interesting remarks

on some of the larger Parishes. (*Quoted p. 64 to 73, and 75 to 122.*)

“Many valuable historical facts are brought forward, respecting the New Churches built at the beginning of the Eighteenth Century; and many useful suggestions towards pursuing the same good work to a far greater extent. The education of the Children of the Poor is also most candidly and very ably discussed.” (*Quoted p. 223 to 225.*)

CHRISTIAN OBSERVER, *November 1815,*  
*No. 11. Vol. 14, p. 475.*

“*The Church in Danger; a Statement of the Cause, &c. &c. &c.*”

“But after all the cries of danger originated and re-echoed from every quarter, how apt are the generality of reformists and theorists to overlook the most plain and palpable mischief of all: more particularly if that mischief shall seem to require but little ingenuity to discover, and when discovered shall point rather to simple practical expedients

for its removal, than to loud and high sounding declamation, without any good purpose whatsoever! Such is eminently, we believe, the state of the case with regard to the danger of the Church, as it stands really *demonstrated* in the very able, manly, and temperate work of Mr. Yates, placed at the head of this article.

“The danger, it is true, is of a purely mechanical, let us call it *organic*, but therefore most serious, nature; and we think, might well outweigh in importance every other that can be produced. It arises from such an enormous want of parish and other episcopal churches in and about the metropolis, as, with all our vast conceptions of the same evil through the whole country, we could never have imagined to have existed to such an extent in any community calling itself Christian, and much less in the very focus of Christian illumination, the metropolis of Great Britain. We shall not detain our readers by carrying them through the ingenious and comprehensive calculations with which Mr. Yates has arrived at the appalling conclusions, which his work contains. We

shall content ourselves with alluding to the principle of his calculations, and their final result. The principle on which he calculates the due proportion of churches to inhabitants, is taken from an extensive survey of all the counties within an hundred miles round London. These, including the *City* of London itself, taken together, yield a general average of about 110 houses, and 640 persons, to one parish church. Accordingly, Mr. Yates assumes such to be the due allotment of population to parishes, each containing one parish church, according to the wise and pious views of our forefathers when such distribution was made. This average, indeed, Mr. Yates admits to be considerably less than is absolutely necessary for the purposes of parochial instruction: and he recommends, in cases of some small neighbouring populations, the junction of parishes. Assuming, however, this average as his guide, which we think he should have exchanged, as being defective, for an imaginary one, more within the possibility of present attainment, he proceeds to consider the state of the several parishes, within eight miles dis-

tance from St. Paul's Cathedral. These he divides into two concentric circles, an exterior and an interior one. The more distant and exterior circle comprizes 38 parishes, and the interior one 55; none of them included in the general county average, and consequently not including the parishes in the *City* of London. He then proceeds to give in gross and in detail their entire population, together with the means of public worship under the Establishment possessed respectively by each. The 93 Churches attached to these parishes he estimates roughly, and somewhat largely, as capable in the average of accommodating 2000 persons each. And finally, he assumes the number accommodated in the several regular chapels in and round the metropolis, at 30,000.

“ From these principles he then draws the following ‘ results, in numbers so enormous, in probable consequences so terrific, as perfectly to appall the imagination.’ 1. That in the exterior circle, containing 38 parishes and 181,882 inhabitants, only 59,000 persons are accommodated with the means of public worship: and in the interior circle, contain-



ing 55 parishes and 970,668 inhabitants, only 110,000 persons receive the same accommodation. 2. Consequently that in the former circle there remains a surplus of 122,882 persons, and, in the latter, the enormous one of 860,668 persons, wholly unaccommodated with the means of public worship in regular parochial churches. Or, 3. That subtracting the 30,000 assumed to be accommodated in the several episcopal chapels, there remain NINE HUNDRED AND FIFTY-THREE THOUSAND without the possibility of partaking the advantages of parochial worship, and consequently without that regard and attachment to the Church of England, which can only be formed by a sense of benefits conferred and received. To make this alarming statement still more terrific, Mr. Yates has recourse to his former County Averages; according to which he is enabled to state, that the whole number of persons unaccommodated may be considered as exceeding the entire population of NINE COUNTIES, which he names, containing 1652 parish churches. And the practical evil of such a deficiency, he points out as 'equal

not only to an infraction of the Residence Acts in other parts of the kingdom, by 1650 non-resident incumbents, but to the still greater evil of that number of parishes left totally without *any* pastors, either rector or curate, and by which several hundred thousand supposed members of the Church of England are left without parochial communion, without Divine service, without any benefit from our admirable liturgy; without any Gospel-instruction; without any sense of religion.' 'Such a mine of heathenism,' Mr. Yates properly and forcibly exclaims, in p. 51, 'and consequent profligacy and danger, under the very meridian (as it is supposed) of Christian illumination, and accumulated around the very centre and heart of British prosperity, liberty, and civilization, cannot be contemplated without terror by any real and rational friend of our established government, in church and state: and is surely sufficient to awaken the anxious attention of every true patriot, every enlightened statesman, every sincere advocate of suffering humanity, and every intelligent and faithful Christian.' Whether we take the parochial

average at the stated number of 640 in the county calculation, or at an imaginary one of 2000 (the estimated contents of each parish church, in and round the metropolis), which last makes the deficit of parish churches on the whole, about 477 within the two circles: whether or not we deduct the quantum of population supposed to quit the metropolis on the Sabbath day, which, however, seldom quits the limits of the exterior circle; or whether, finally, we speculate on the number invited and enabled to attend the several dissenting places of worship within the same districts; the result will still indicate the urgent necessity there is for the speedy consideration of this most enormous evil, and of the serious danger to the best interests of the Establishment, so long as it shall remain unattended to. Space does not remain for us to interest the lovers of round numbers, by specifying some of the gigantic details contained in this work of Mr. Yates, and which speak of parishes containing upwards of 40,000, and one 75,624 inhabitants. Neither can we do more than allude to the hints given of similar deficiencies in the re-

moter parts of the kingdom, and which we *knew* in divers instances to be crying grievances. Much less can we now enter upon the various important discussions to which the consideration of remedies leads so inquiring and thoughtful a mind as that of Mr. Yates. We must satisfy ourselves with stating his strong censure of the law of the land, as is at present is supposed to stand, which throws every difficulty in the way of opening episcopal chapels, and affords every facility to dissenting establishments: together with the general basis of his remedial proposals, viz. a re-division of the several overgrown masses of population into practicable parishes, and a manly and effectual investigation in Parliament of the best means of raising funds for the erection of competent churches, and the endowment of a suitable regular ministry for their supply. This is accompanied with a minute detail of the proceedings which took place in the several reigns of Queen Anne, George I. and George II. relative to the well-known plan for building 50 new churches, in and about the metropolis; followed with some very judicious

observations on the very large and lamentable failure in the execution of that plan. We should not feel disposed, even if we had time to develop more of Mr. Yates's valuable statements and proposals, from the strong desire we feel, that the work itself should be extensively possessed and most attentively considered by our readers themselves. The probable consequences upon society, and the best interests of our country, from letting things remain as they are, appear with a force in Mr. Yates's pages, which we could not otherwise convey than by transcribing his own words. Full of the real and terrific dangers accruing to the Establishment, both in Church and State, from the necessary influx and increase of every evil principle, where no means exist for the cultivation of good ones, Mr. Yates has neither time nor inclination for the lesser warfare against the different modes of Christianity, which too many modern controversialists make the whole of their own mode of professing it." (*Extract p. 102.*)

“ And in comparing the present source of danger with certain others to which we have

alluded in this article, we are particularly glad to quote the words of Mr. Yates, as those of one certainly not prejudiced in favour of the Institution to which our two first heads had respect, if not possessed of some degree of disesteem for its signal operations." (*Extract pp. 91 to 93.*)

“ To conclude—Whilst Mr. Yates’s pages breathe in every line the zealous and unoffending spirit of a true Church-of-England activity; we can do no better than earnestly express our hope that such a spirit may become more diffusively felt and acted upon by the whole body of the English Clergy. Standing upon the high vantage ground of their own superior education, and the undoubted and unrivalled favour of public opinion, wherever they conscientiously discharge their duty: we have no fears whatever for the Church they represent, ‘ set, as it may be, in the midst of so many and great dangers;’ whilst impressed with a becoming sense of the source whence these dangers arise, they ‘ walk worthy of the vocation wherewith they are called.’ We are bold to affirm, that no sound apostolical church, like

our own, can ever fall by any other means than by means of its own fault, and the negligent or improper conduct of its appointed ministry. Every exclamation on its dangers, from whatever quarter, is, to our ears, but a satire on its own body; and with what consistency, therefore, in our view, its own ministers can reiterate that cry, let our readers judge. Let only the Church obtain the same legal facilities with the Dissenters, and we should not fear even the danger justly apprehended by Mr. Yates, otherwise than from the inactivity of the Established Clergy; persuaded, as we are, that places would abundantly spring up for the exercise of their ministry, wherever that ministry promised its proper fruits. The thronged congregations of some churches abundantly confirm the maxim on one side; and would that the situation of others did not fatally prove the converse! In fine, not to acknowledge the Church to be in danger, would be not to fall in with a very popular cry, or to lay ourselves open to the charge, perhaps, of sinister motives. On the other hand, as the investigation of that danger, if any, with its causes,

must, even in our minds, ultimately bear hard upon the conduct of her ministers, even under existing disadvantages, it is plain we must feel ourselves standing upon tender ground. But, indeed, ‘we are persuaded better things, and things which accompany salvation.’ We would not be unrighteous to forget the work of faith and labour of love’ which characterize so large a portion of the established ministry of this country, both within and beyond the limits of the metropolis. We believe with the respectable Mr. Yates, that, guided by ‘a candid and liberal spirit of examination, we shall find no class of the community, equally numerous, to produce a more excellent standard of character than the Clergy of the Church of England; founded on a serious and conscientious regard to the honour of God and the best interests of mankind; and displayed in enlightened piety, sound learning, and active benevolence.’ p. 125. In exact proportion as this testimony shall be found, on extensive observation, substantially true, do we firmly believe the Church of England to stand on a rock that nothing can shake.”



AUGUSTAN REVIEW. No. 8. December 1815, and No. 10. February 1816. p. 132 to 144.

Art. III.—*The Church in Danger, a statement of the cause, &c. &c. &c.*

“ The work which we are about to notice, possesses a peculiar claim to the attention of the public. We have perused it with a mixture of pleasure and regret,—pleasure at seeing an excellent remedy proposed for a great evil, and regret at perceiving the extent of that evil. Mr. Yates’s exposition of it is one for which we were not fully prepared. We had, indeed, been accustomed to apprehend some danger to our establishment, and from the quarters to which our attention is directed, but we certainly had not felt that the danger was so overwhelming as it is now represented; that the assailants were so nearly at our doors; and that the call for resistance had become so loud and urgent. Respectable characters had occasionally desired us to beware of this or that Society—of this or that Sect—as inimical to our religious institutions. But none of them, it seems, embraced the whole of the question; in their eagerness to expose one source of danger, they

overlooked that which is the greatest of all. “ This important publication is an address to the Earl of Liverpool, enforcing the necessity of an immediate interference on the part of the Legislature in favor of the Church established in this country, which Mr. Yates states to be in great and imminent danger; and showing the means through which such interference may be rendered practicable and effectual. It bears the title of *The Church in Danger*, for the triteness and suspicious nature of which the author thinks it necessary to offer an apology. He confesses that the cry —*The Church is in Danger*—has often been set up by interested men to serve the purpose of a political party and to ‘ conceal the real tendency of proceedings inimical to the public welfare :’ yet he insists that it is possible a patriotic or useful purpose may be developed in an address under that title. Of his purpose we hasten to observe, that nothing but patriotism and philanthropy of the purest kind could either have dictated it, or have guided him in the execution of it. His apology is continued thus : ‘ That I have upon this occasion ventured to make use of a

phrase which has borne a dubious import, and been employed for sinister purposes, originates solely in a strong conviction of its literal truth and deep importance, in the application intended to be given to it in the following pages.' p. 1. No subject indeed can be more important, or more interesting to every lover of his country, to every friend of virtue and religion, than the one thus brought under consideration. It is not to the feelings of Churchmen alone that the author appeals. The facts recorded in his statement are calculated to interest every good and benevolent man, whatever be his religious opinions. The object in view is not to assert the cause of the Church of England, as distinguished from, or opposed to, any other religious society, but to assert the cause of morality and religion, as they may be affected by the prosperity or decay of that Church. And it is obvious, that if the assertion, that the interests of religion and morality are so connected with those of the national Church that they must prosper or suffer together, can be made out; every friend of religion and morality would be interested in uphold-

ing the Church. Mr. Yates's endeavour being to state the necessity of a Legislative —not to propose a Doctrinal Defence of the Church of England, he has carefully abstained from all those disputed points not immediately and necessarily connected with his subject." (*Extract p. 9 to 13.*)

"The alarm respecting the safety of the establishment which has so generally prevailed, has been kept up by the writings of well-meaning men, by whom various causes of danger have been assigned. The chief of these are Bible Societies, Lancasterian Schools, the active exertions of Sectaries, and the increase of Methodism; and, in consequence of these, the daily defection from the Establishment. Let us state at once, in an abridged form, what the author shall presently express at length, that he does not believe, either that any, or all of these taken together, are the cause of the growing evil, or that the suppression of them all would remove it." (*Extract p. 17 to 19.*)

"The means by which the benefits of the Established Church are to be communicated are, *religious instruction*, which must be

received by the mass of the People chiefly through the medium of *Public Worship*. But ‘to give Public Worship its full and beneficial effect, the necessary Duty devolves upon the State, of providing for a proper Division of the Country into Parishes, a regular Ministry appointed and supported by Law, and the erection of sufficient and convenient Structures for the celebration of Divine Service.’” A ministry *appointed* and *supported* by law. What does this mean? Mr. Yates’s usual perspicuity seems here to have failed him. The English clergy are appointed *according* to law—not *by* law. But the expression *supported* by law, is still more ambiguous. Does it not mean *protected* rather than *maintained*? If the former, the new clergy will be precisely on a footing with the ministers of private Chapels: if the latter, they must be beneficed; and who can afford to do this? The consideration of this alternative leads to another consideration, which is of supreme importance, and to which we shall direct our attention before we close this article. It is this: Supposing a great accession to be made to the number of the offi-

ciating clergy, will it be advantageous to the cause of sound religion that they should subsist on permanent incomes granted by the state, rather than on such as may annually be derived from those who compose their auditories?—We go on with our author, whose general object, and whose personal worth, give him a claim to a full hearing.” (*Extract p. 29 to 31.*)

“ This last paragraph contains a truth every way worthy the attention of the legislature. And here we think that we see much of the cause of that danger which has been ascribed to so many other causes, and of which so many partial and insufficient remedies have been proposed. To obviate some part of the inconvenience arising from the want of churches, which had long been felt and complained of in almost every populous neighbourhood, the chapel system was introduced. This system is shown to be in some respects injurious to the established church, and in no respect an efficient remedy of the existing evil. (*Extract p. 35 to 37.*)

“ An account of each county would occupy too much space; but as a specimen of Mr.

Yates's method of calculation, and especially as it is necessary to the understanding of what follows, we shall transcribe what he says respecting the county of Middlesex, and then give his recapitulation of the average numbers to one church in each of eighteen counties." (*Extract p. 42 to 44.*)

"The next thing is, to show how nearly the average numbers to one church in those districts, where the population has so enormously increased, corresponds with the average he has thus arrived at." (*Extract p. 48. to 56.*)

"The author next considers the interior circle, containing the more compressed population that immediately surrounds the City of London. And here the same method of calculation is observed as in the preceding instance; but we can give to our readers only the results. The state of the population in each particular parish is first ascertained from the same authentic sources as before, and each parish church being supposed to contain 2,000 persons, the difference between this and the number of the inhabitants in the parish is assumed as the number of persons

who cannot be accommodated. We need not insist upon the correctness of these calculations in order to convince any one of the magnitude of the evil complained of. Allowing an error of many thousands to have been made, there will still remain enough to answer every purpose the author has in view. In the following recapitulation of the interior circle, it is understood to consist of 55 parishes, which are distributed among seven large divisions." (*Extract p. 74. to 76.*)

"The next paragraph is so striking and conclusive that we cannot forbear inserting it." (*Extract p. 77.*)

"No Christian will deny that it was the will of the founder of our religion that his Gospel should be preached *universally*, and *especially to the poor*; or assert that this is now done, to a sufficient extent, by the established Church. Every intelligent person must agree, that on the morality of the lower classes depends, in a great measure, the prosperity and stability of the state. In their good conduct every individual is personally concerned; since every man, whatever be his rank or character, whatever be his



own practices, would wish that his neighbours in inferior conditions should be sober, honest, and industrious. It is an absurdity peculiar to modern times, to assert, that the good conduct of any class of men is not most effectually secured, by exciting in them a serious religious spirit. We may confidently appeal to the experience of other countries, if not of our own, in attestation of the fact, that where there is no *religion*, there is no *virtue*, no *philanthropy*, no *patriotism*. To observe the signs of the times is often the employment of the pious and reflecting mind. It is an useful, though sometimes a melancholy task, to watch the finger of providence directing the progress of events so as to make all things subservient to the great designs of his mercy and justice. It has been our lot to perceive those designs advancing to their completion amidst the rage and havoc of war, and amidst the tears of a world groaning under severe trials and afflictions. The storm has subsided into peace; but all is not tranquil here or elsewhere. Whatever be the cause, the licentiousness of the lower classes has risen to such a height in many of the

more populous districts of this country, as frequently to have set at defiance all the usual means of restraint. Some powerful, practicable corrective is evidently wanted; and it is worth the while of those who are in possession of power and influence to inquire, whether that which Mr. Yates has pointed out be not of that description. If a period should arrive, when the populace shall have begun not only to disregard, but to deride the restraints both of religion and morality, what a deluge of crimes will burst in upon *us*! It is high time for the Legislature to consider, whether it is prepared with means adequate to the stemming of such a torrent. It cannot hereafter plead the want of information on the subject as an excuse for not applying a suitable remedy. But is not our establishment in Church and State equally in danger from the immorality of the rich, as from that of the poor? We do not positively know. Immorality is very dangerous to society, in what class and under what form soever it appear. But the effects arising from the misconduct of the rich are widely different from those produced by the miscon-

duct of the poor. The immoralities of the great affect the state chiefly by means of the corruption which their example produces. The rich are under no temptation to commit many of the crimes by which the safety of individuals, and the public tranquillity, are frequently endangered. They have no interest in disturbing the existing order of things; in introducing innovations into either the legislature or the laws. On the contrary, a change in the established system would tend to abridge their enjoyments, and to weaken the tenure by which they hold their means of enjoyment. Here and there a man may be found among them weak or wicked enough to think of building his greatness on his country's ruin; but such a man must find many abettors in the lower classes, or his machinations will be futile and unavailing. But with an abandoned licentious populace the case is different. They have nothing to lose by a reverse of fortune but their lives, of which they are usually prodigal enough; and if they succeed they have every thing to gain. When once a man—especially a poor man, has lost his character,

and with it that esteem of himself upon which it was founded, he also loses all his affection for that state of things, and that government, which countenance and protect men only while they lead quiet, inoffensive, honest lives. ‘The world is not his friend nor the world’s law.’ To what order in society do those chiefly belong whose lives are the most frequently forfeited to the laws, or those whom our places of confinement are not large enough to hold, or those of whom it is so often necessary to rid the land by transportation? By whom are those robberies and murders committed, which seem to elevate to a disgraceful pre-eminence in wickedness the present period—by whom, but by those for whom the legislature has neglected to provide the benefits of religious instruction? To the class of the neglected poor they obviously belong—as also do those 800 youthful depredators whose case is particularly noticed by Mr. Yates. An investigation into the condition of the poor, in several of the populous parishes in the metropolis, has been the means of ascertaining that, ‘besides an incredible number of idle, vagabond, unin-

structed children, there are at the present time in three or four of those districts not less than EIGHT HUNDRED, between the ages of nine and fourteen, in regular training as thieves, to assist their parents in plundering the community: fifteen of these unfortunate premature criminals are (at the time of writing these words) in the prison of Newgate, and three of them under sentence of death.' p. 85. There is a circumstance too which at a time like this is fraught with too much peril to be overlooked. Many of the inferior classes, owing to the pressure of the times, are unemployed, and in distress, and consequently exposed to feel the full force of those temptations which the friends of anarchy and irreligion will not fail to throw in their way; and the number of them is increased by a multitude of disbanded soldiers and seamen, who have to seek for employment which really is not to be found in a sufficient measure. And have no symptoms of violence shown themselves great enough to awaken public apprehension?—A fearful danger overhangs us; and it would surely be much wiser to meet it, than to wait

till the calamity approach. We grant that these observations seem to apply rather to the State than to the Church: but it should be recollected that, though it has been disputed whether the downfall of the Church would involve the downfall of the state, it has never been doubted that the destruction of our civil constitution would prove that of our religious establishment. The remedy of present grievances, and the antidote to future evils, plainly are, to provide religious instruction for those persons from whom danger can be apprehended. No one, who has perused the preceding ample extracts from Mr. Yates's Letter, can doubt the fact, that no sufficient provision for that purpose has yet been made. An immense majority of the poor cannot go to Church were they so inclined. They are unwelcome guests in our Churches as well as our Chapels. Into our Chapels indeed, it is wholly impossible, while the present system is acted upon, that they should gain admission. In all populous places continual encroachments are made on those parts of the building which were formerly appropriated to the

poor, in order that those who are looked upon as entitled to a larger share of respect and consideration, may be accommodated with pews. In some Churches, not more than one-third the original space is continued to them: and in others as well as Chapels of ease, where (though the ancient parochial system is generally adhered to), the seats are let, this abuse is carried to a most reprehensible extent. In them the system of exclusion is pursued almost as rigorously as in the Chapels which owe their existence to private speculation. We have seen persons, who (though in tolerable circumstances) could not afford the high rental of a pew; overlooked in the most galling manner by the officers of the Church, and exposed to the most mortifying inconveniences. Let us now consider for a moment what is the probable consequence of thus forcing a great multitude to desert the service of the Church, and to desert it too with a feeling of indignation towards the society which authorizes and permits such exclusion. They must either seek from sectarists that religious instruction which the

Church denies them; or habitually spend in disreputable places, that time which ought to be devoted to pious purposes. ‘The visible and tremendous effects [to use the strong language of Mr. Yates] of such powerful demoralizing causes have been in our times (and are likely to continue to be) so severely felt that the mind shrinks from the contemplation of such a concentrated mass of exclusion, separation, and necessary disaffection to the Established Church: (*Extract p. 51, 52.*)

Nor are the mischiefs, arising from the want of accommodation in religious edifices in some populous neighbourhoods, felt only by the poor. Many, even of those who can and would gladly pay the price of a seat, after repeated applications to the proper persons, are told that *next half year* they may, or may not be accommodated. Among our Christian countrymen who are not of the Church, no want of structures for religious purposes is discoverable. *They* have accommodation for all who want it. Their ancient buildings are enlarged, or new ones



erected, as if by a species of magic, without any apparent difficulty, whenever occasion calls for them — often long before it does. Let us now hear Mr. Yates's epitome of the means of rectifying these abuses, and of 'cleansing the fountains of this baneful stream of vice.' For this purpose he recommends the restoration of 'the wise and judicious *parochial organization* established by our ancestors, and necessary to produce the beneficial effects of the national Church.'" (*Extract p. 87, 88.*)

“ Our readers will recollect that, in our observations on the former part of this work, we gave it as our opinion, that something ought to be done without delay, for the amelioration of the state of the national Church. Mr. Yates had proved the necessity of taking some immediate step, and had pointed out the means the most likely to prove effectual. — We now resume our observations on that part of the work in which he goes on to shew, that the danger to the establishment can proceed from no other cause than that which he has assigned: and that no measures but those which he has proposed,

or some similar to them, can be adequate to its removal. He will not allow, that the Associations formed for the distribution of the Bible, are the principal cause or among the principal causes of the assumed danger, and we readily agree with him, that ‘repressing the exertions of those Societies cannot possibly preserve the Church from the danger that impends over it through the neglected ignorance, the unawed profligacy, the gross intemperance, and the habitual impiety of several hundred thousands, who are considered to be its members, and ought to be its supporters and protectors. — So far otherwise, that those who can be prevailed on to read the Bible must certainly be less dangerous and less inveterate enemies than those in whom all the evil propensities of Human Nature are suffered to retain their influence, fostered and strengthened by habitual and vicious indulgence; who are left in total ignorance of a God and a future state, and who equally disregard all laws human or divine.’ It is granted, that the Established Church can suffer no injury from the most extended use of the Bible; it is

also granted that it can suffer but little from the practice of distributing the Bible without the Prayer Book, unless the Prayer Book come to be more neglected and more disused in consequence of such distribution. But are not the neglect and disuse of the Prayer Book much more likely to be brought about, by excluding the poor, who are already in possession of it, from that place in which it is chiefly designed to be used; than by omitting to give it to those who have it not? It is of no use to give either the Prayer Book, or the Bible, to those who cannot or will not read and meditate; and it would seem, that, to procure for the Poor the advantage of hearing both read publicly at Church, is the best possible method of exciting and keeping alive in them, a regard and reverence for the books, and an inclination to read and study them in private. We feel assured, that, if the poor could be well accommodated in the House of God, we should have no cause to complain of the Prayer Book being neglected or disused among them, or to dread the progress of any description of Societies whatever. Mr. Yates next main-

tains, that the increase of Methodism and Sectarian disunion, which is supposed by many zealous and able Churchmen to be the cause of the present state of the Church, (whatever that state be) ought to be considered as a CONSEQUENCE *rather than a CAUSE* of it; since ‘it appears that, around the Metropolis, a very large proportion of the nominal Members of the Church are totally excluded from Parochial Instruction, and know nothing of our excellent Liturgy.’ It is not to be denied, that the success of the Methodists, and of some other Sectaries, is to be ascribed, not so much to their own zeal and diligence (which are in themselves highly commendable), or to the supineness and negligence of the Established Clergy (which are highly blameable); as to certain defects and errors in the laws, the intrusion of which it was not in the power of the Clergy, but only of the Legislature, to prevent. Let any one peruse the following passage, and then say whether or not there exists a necessity for the immediate interposition of the legislature. (*Extract p. 96, 97.*)

“ We are surprized, that the attention of the Legislature has not long since been directed to defects in the law so notorious and so mischievous. Instances of their operation in different parts of the country, as well as in the metropolis, to the prejudice of the Church, are almost without number. Of those which Mr. Yates has selected, one is so very remarkable, and throws so much light upon the *cause of Danger*, that we shall beg our readers’ attention to it. (*Extract p. 98.*)

“ With commendable indignation, he reprobates the conduct of those defenders of our Church, whose eager and extravagant crimination of those who differ from them, serves only ‘ to injure the cause of the Gospel, by lacerating and inflaming the wound of separation.’ As he observes, ‘ our greatest danger cannot, in the present age, arise from any doctrinal errors of religion;—but from a *total abandonment of the whole Christian Dispensation,—an utter disregard and dereliction of all religious principles.*’ Those friends of the Established Church, who have apprehended danger to its pros-

perity from Bible Societies and Sectarian Schools, have proposed, as a means of averting that danger, ‘to extend the influence and augment the powers of the Society for Promoting Christian Knowledge; and by the formation of another institution to promote the establishment of National Schools, to instruct the children of the poor, in large numbers, by the new methods of education in connexion with, and upon the principles of the Established Church.’ But Mr. Yates affirms, that these Institutions, however laudable and beneficial in themselves, cannot possibly remedy the grand evil of which he complains. He argues, that the beneficial influence of both can be much felt only in those parishes where the smallness of the population admits of their exertions being seconded and animated by the personal superintendance and efforts of the Parish Priest. (*Extract p. 109, 111.*)

“Those who have witnessed the annual assemblage of the Charity Children of the Metropolis in St. Paul’s Cathedral, and whose feelings have borne testimony to the munificent spirit which seems, on every oc-

easion, to animate, in a peculiar manner, the breasts of that portion of our countrymen, will be surprized when they are thus told, that the inhabitants of London have contributed much less than their just share towards the education of the children of the poor. The statement here given is supported by many examples, the most striking of which obviously is that of the parish of St. Mary le Bone. In short, without impeaching in the least the pious intention and beneficial tendency of the Society for promoting Christian Knowledge, and that for the establishment of National Schools, the author gives it as his opinion, that they cannot go far towards protecting the Established Church from the danger which threatens it, unless measures be taken by the Legislature to supply means by which their exertions may acquire force and efficacy. ‘The Dereliction of Duty, and Non-residence of the Clergy, have also been assigned as chief causes of danger to the Church.’ The discussion of this subject leads to a warm and manly attempt to rescue that body of men from the general and undeserved censure, which has

been brought upon the whole by the indiscretions of a few. The matter is taken up as it should be. We all know, that, in the minds of the vulgar, the misconduct of an individual is apt to fix a stigma upon the whole body to which he belongs, and that the Clergy, more than any other order of men, are liable to this indiscriminate uncharitable mode of condemnation. But even Senators—Senators who are chargeable with this species of injustice—should have felt more liberally than, in a solemn public Act, to confound the tares with the wheat; and to implicate in one sweeping sentence the deserving many and the guilty few. (*Extract p. 120 to 128.*)

“Such is the outline of the plan, which Mr. Yates wishes to be presented to the Legislature, for rescuing the Established Religion of his country from an encreasing danger; and which, in the volume before us, he submits ‘to the public inspection.’ That the plan will have no opposition to encounter seems hardly to be expected. The enemies of the Church will naturally object to any measure whose object is to encrease and



extend her influence ; and many even of her friends will be alarmed at the difficulties attending the execution of that which is here so strongly recommended. The utility, however, of the plan is obvious ; and we assert, that no plan can be devised, as at all likely to attain the end proposed, unless *this* be in some way or other combined with it. And if the measure recommended really is essential to the public welfare, ‘ great and acknowledged difficulties must not be permitted to deter the comprehensive mind of the judicious and energetic Statesman (to whom the plan is submitted) from undertaking it.’ To what we have already said, it will be necessary to add but little respecting the general merits of Mr. Yates’s proposal. Let us for a moment suppose the measure he proposes carried into execution ; let us suppose that a sufficient number of Churches have been built for the accommodation of all (whether rich or poor) who are desirous, or not unwilling to frequent them ; that proper Ministers have been provided for the celebration of Divine Service ; and that the proposed division of overgrown parishes, into others

smaller and better adapted to the purposes both of God and man, has been effected. Who will say, that we should not, in that case, enjoy in a much greater degree than we now do, the order, the peace, the comfort, the consolations, and the ineffable blessings which naturally spring from religious instruction and divine knowledge? Is it credible, that as soon as an opportunity of attending the public worship of the Almighty with comfort and convenience is afforded, the inclination to profit by that opportunity should vanish? Or can we suppose, that religious instruction, will now, for the first time, cease to have its proper influence on the public morals and welfare? An increased number of Churches, with increased attention to the convenience of congregations, would put the Establishment, in a material point, on a footing with its adversaries; and, at the same time, strengthen the attachment of its friends, by removing a subject of just and serious complaint. — ‘The harvest truly is plenteous, but the labourers are few.’ And to this deplorable, though sacred truth, every devout member of the Church, but above all,

every conscientious member of parliament, will, we trust, readily assent, and following the advice contained in the remaining part of the text,—‘ Pray the Lord of the harvest, that he will send forth labourers into his harvest.’ Lord Liverpool has much in his power. But there are difficulties to be surmounted. The author, however, denies that they are by any means insurmountable. For instance, it may be found rather difficult to make such a division of the overgrown parishes, as not to interfere with the present method of relieving the poor; or with the real or supposed interests of individuals; to provide at once, a maintenance for the ministers to be appointed to the new Churches, and a compensation to those who must lose a part of their income by the division of their parishes; to provide for the expence of erecting Churches; and lastly, to settle the right of presentation to the new livings. The dissatisfaction of individuals on the score of property, it is hoped, would be but small. Their conviction of the utility of the measure would do much; a wise exertion of the authority of Parliament, in the manner usual

in such cases, would do all the rest. With respect to the division of Parishes, and the provision for the support of the new clergy, we have a few observations to offer. But we must first quote a remark of our Author's on the former of these subjects, which we think well worthy of consideration. (*Extract p. 130, 131.*)

“ This would be an important advantage indeed: an advantage, which if no other good were to result from the measures proposed, would be sufficient to entitle them to an attentive examination. There is in truth no greater proof of the degeneracy of the poor of this country, than the readiness with which they submit to the degradation of applying to the parish for relief. That spirit of independence, which formerly could not brook being indebted to the assistance of others for that which honest industry could procure; which made even those who were worn down with years and infirmities, endure ‘ the bitterest gripes of smarting poverty ’ rather than apply for ‘ charitable succour,’ seems now to have pretty nearly to have quitted the land — especially in those places

where they are most in want of religious instruction. They now without regret and sometimes without necessity, demand as a right that, which to be compelled to sue for, was once considered the greatest wrong which fortune could inflict. It is not impossible, in several populous Parishes, to find instances of families, who have never, for a whole century, ceased to be a burthen upon the public. Thus those funds which were intended for the benevolent purpose of relieving the wants of those who might be in distress, have, in many instances, served to encourage the evil propensities of persons who are content to eat the bread of idleness, and subsist on the labour of others. And where are these unprofitable servants usually found at those times (we speak of great Parishes in great towns) which are set apart for the worship of their Maker? Not always in the courts of the house of their God. Thither they could not often repair without learning, that it is the duty of us all 'to labour truly to get our own living;' nor could they often hear this precept inculcated without feeling some inclination to put it in

practice. The ordinary consequences of an habitual attendance on Divine service, are decency in outward appearance and behaviour; a more regular discharge of moral duties, and an increase of industry and frugality. And if an enquiry were instituted into the characters of those who are accustomed to throw themselves upon their parishes, it would be found that of those who without bodily infirmity, or any real necessity, are wicked enough to sue for charitable relief, very few had ever received that religious instruction, which it is the duty of the Established Church to provide for all.—But, the present enormous extent and population of many of the Parishes, renders it impossible for the parish officers to institute an enquiry into the nature of every individual case, or to see that their bounty be not abused; and the same cause prevents the minister from effecting the moral improvement of all the poor in his district, either by public instruction or private exhortation. We have, on the whole, good grounds for agreeing with Mr. Yates that, if the proposed division were to take place, the result would be a consi-

derable diminution of the poor's rates; and that the difficulties attending the execution of this part of his plan, would be amply repaid by the advantages it would produce. The providing of a respectable maintenance for the new ministers, and a compensation to those whose incomes must suffer by a division of their parishes, is next considered. (*Extract p. 135, 136.*)

“ The *pew rent* is an unobjectionable resource; and so will the *charge* in proportion to *rents of houses* be considered, whenever householders shall come to feel somewhat as Mr. Yates does, that their particular interests will be promoted, by enlarging the sphere of general religious knowledge. But the diverting of ecclesiastical dignities into a channel altogether new, is not likely to be much relished by the present body of dignitaries, whether ecclesiastical or civil. The Bishops will think they cannot afford to dispense with any of their patronage; Ministers of State, who are the lawgivers in such cases, will take care to decide, that the interests of the nation require that they should keep all they have. Both will object to the idea of the

House of Commons recommending the new clergy to stalls—as they do their own Chaplains; but both, we cannot doubt, will allow that the subsidiary Clergy ought to have a share of those dignities proportioned to their numbers. This will be enough: it will be no small inducement to men distinguished for talents and erudition to sue for the incumbency of the new churches, and to discharge their sacred duties with conscientious zeal. Preferment given to a whole class of the Clergy, solely because they are in the habit of preaching well, will be a new thing of which all will approve. Paley's maxim about popular preachers was a very good college joke, but nothing more. A man who stands up and holds forth by the side of the high-way will be popular, if he please the ignorant who interrupt their vulgar callings for a moment to listen to him. But he who addresses an assembly of devout Christians, possessed of taste and knowledge, can render himself popular, only by manifesting a degree of taste and sacred wisdom considerably greater than their own. He must win the heart, he must inform the under-



standing. But he who can do this is not an ordinary character. He is, however, what *we* call a popular preacher — a designation necessarily importing high desert. Public speakers, who do not possess and display qualities somewhat similar, are not preachers. The expense of building the churches, and of endowing them (if they must be endowed), ought to fall upon the nation at large, not upon the parishes in which they are built. The obvious means of diminishing the expense of building, is plainness in the construction and fitting up of the edifice. It is not essential that churches be highly wrought architectural ornaments of the streets in which they stand; or that they vie in grandeur with those which serve as monuments of the magnificence of our pious ancestors. If they afford suitable accommodation to every class of hearers, it is all that is required. But would it tend to the general interests if, the new churches being unendowed, the minister were left to depend upon his congregation for support? In this, as in almost every other question, ‘much may be said on both sides.’ On an impartial examination of the

question, we are convinced, that it would be difficult to conceive a less objectionable way of disposing of it, than that presented to our readers in the above extract; according to which, the Minister is made neither wholly dependent, nor wholly independent, on his congregation. A Clergyman may, and perhaps ought, to be dependent on his audience, to a certain degree. A sense of his dependence may stimulate his exertions, let the natural — the general frame of his mind be what it may; and the hope that his reward will be proportionate to his labours, will at all times enable him to go on his way rejoicing. Divines do not subsist like divinities. Here a question occurs, upon the answer to which will depend the fate of an objection which will be brought against the proposal for augmenting the number of churches. What is the reason why so many churches in London are so nearly abandoned on the Lord's Day? — The want of exertion and of ardour—the appalling dread of the imputation of methodism, furnishes, in some instances, an explanation of the sad phenomenon; and the freedom of remark upon the

preacher's manner and matter explains it in other instances. It is now a fashion, which was unknown to our serious forefathers, for individuals to travel from one place of worship to another, just as they happen to be allured by curiosity and the love of novelty. Instead of going to church for substantial edification, they meet to sit in judgment upon the preacher, who is applauded or condemned on principles not founded in either reason or scripture. The mode in which the Minister's income is to be raised, has already been mentioned. The pew rents will form but a fluctuating provision. The number of churches being increased, the demand for pews will be diminished, and a reduction take place in the price of them. One great purpose, also, of the new erections being to accommodate the poor, it would defeat that purpose, if all, or even the greater part of the building were let to the wealthy parishioners. The rental, however, of the seats, which it would be proper to let, though probably insufficient of themselves for the due maintenance of the incumbent, would prove no contemptible addition to an endowment obtained in the

way already pointed out. Some small endowment will be found indispensably requisite. For if there were no endowment, and if the rents did not furnish a comfortable subsistence, the Minister would be compelled to have recourse either to other pursuits, which would withdraw much of his time from his pastoral duties, or to the voluntary contributions of his flock. If he prefer the former expedient, some of those advantages would be lost which the new churches and ministers were intended to produce; if the latter, he must suffer in point of useful personal dignity. Subscriptions can safely be resorted to only by very popular preachers — and who can fix himself so firmly in the hearts of others as to insure the continuance of his popularity? But if a man happen not to be *popular*, that is, *well liked* by those who never yet profited without being pleased, he must submit to the hard alternative of either humouring the prejudices of his audience, or of starving under the operation of their displeasure. A conscientious man cannot do the one, a prudent man will not do the other. We are far from meaning

that a Clergyman of the Church of England ought not to be much influenced by the opinions of his hearers. It is his duty, as well as his interest, to make concessions even to their prejudices; but he ought to know where to stop. He has the authority and example of an apostle in becoming ‘all things to all men’ for a good purpose; but he is under no obligation to concede any thing contrary to reason and his conscience. (*Extract p. 215, 216.*)

“Supposing now that other difficulties are surmounted, how is the right of presentation to the new livings to be settled? The only case considered by Mr. Yates, is that which will interfere with the privileges and immunities of certain individuals. Such claims would, no doubt, sometimes occupy the attention of those to whom the management of the business would be entrusted; but, in most instances, they might be settled without difficulty, by the offer of an equivalent. But, after all such claims were determined, there would remain several new rectories, of which the patronage would be to be disposed of. To whom should the Legislature give

the right of presentation ? to the Crown, or to the Bishops ? No additional augmentation of the influence of the Crown is at all necessary at present. Professional merit is not always the principal recommendation to those ecclesiastical dignities, of which the minister has the disposal ; and, as it is a matter of high importance that none but competent persons be appointed to such situations, no unworthy considerations should be allowed to influence the selection. The Bishops are, without any doubt, the only persons competent to choose proper ministers ; and they are the least likely to suffer their choice to be governed by improper motives.—The people might, it is true, be left to choose their own pastors ; but this is an expedient, which could seldom answer any good purpose ; while it would certainly produce, on most occasions, a great deal of mischief. Nonconformists, whose suffrages could not be rejected, would gain an ascendancy : dissensions would be produced among neighbours ; and illiterate men might, through dexterous management, be put in charge of congregations. Besides it is notorious, that the people do not always con-

tinue satisfied with the person on whom their choice has fallen. The preceding sketch will convey an idea both of Mr. Yates's plan, and of his proposed mode of carrying it into execution. Never, perhaps, did any measure of such importance and magnitude present fewer obstacles. Even in its economical views, it is worthy the most serious attention of the Legislature, which will do honor to itself by considering it in a manner suited to its high national utility. The favourable opinion we entertain of the project, is so clearly expressed in the course of our observations, that further commendation of it would be absurd."

MONTHLY REVIEW, *August* 1816. No. 4.  
Vol. 80. *New Series*, Art. 11, p. 434 to 436.

"Art. XI.—*The Church in Danger: a Statement of the Cause, &c. &c.*

"Mr. Yates is already known to the public as the author of the *History and Antiquities of the Town and Abbey of St. Edmund's Bury*, and we think that the present tract is

not likely to derogate from his reputation. His object is to shew in what consists any real danger to the ecclesiastical establishment of the kingdom, and to suggest those means which appear to him the most effectual in averting that danger. (*Extract p. 18, 19.*)

“ He begins, therefore, by shewing how disproportionate is the size of the churches to the population of the parishes, and how many persons are consequently excluded from public worship and parochial communion. On this principle, he takes a view of the means which are provided for public worship in the metropolis, where chapels have of late years been built to remedy the want of accommodation in the parish-churches: but these Chapels, he justly observes, ‘ though they supply the means of public worship to many of the wealthy members of the community, yet certainly contribute a large proportion of injury to the established church.’ It is a disgraceful thing that they should be conducted, as they are, like so many commercial speculations.—‘ The first object of the proprietors is to obtain the highest possible rent for the pews; those who can pay



liberally are accommodated, the poor are universally and wholly excluded:—while the officiating ministers are hired, tried, kept, or dismissed, like menials, at the caprice of their employers, having no parochial connection with their congregation, and no power of appeal to the higher authorities of the establishment.—The average proportion of numbers, which, at the original division of parishes our ancestors intended to allot to one church and one minister, is endeavoured to be obtained by taking the average number allotted to each minister in the several counties forming a circle of about 100 miles semi-diameter around the metropolis; and this general average is computed to be about 110 houses, and 640 persons to one parish church. By comparing, therefore, this allotment with the present state of the churches and population of the several parishes of the kingdom, the inadequacy of provision, which the legislature has hitherto made for public worship, is manifestly apparent. The town of Brighton is a strong case in point; which, when merely a small fishing-place, was furnished with one church and one minister: it is now

increased to a resident population of more than 12,000; 'and the law,' says Mr. Yates, 'still continues that number in *one* parish, under the care of *one* minister, and the same *one* church; which upon the largest computation cannot supply the benefit of the liturgical instruction of the church of England to more than 3,000, leaving a surplus population of 9,000 without parochial communion with the church of England. The same observations are applied to many other parishes; in which, from different circumstances, the population has increased to a size never contemplated by the original framers of our ecclesiastical laws, and which, in consequence, require farther provision from the present legislative body. This tract is well written, the arguments are ably drawn up, and the case is made out in a luminous and statistical manner."

SERMON *at the opening of the Chapel of the Philanthropic Society* by VICESIMUS KNOX, D. D. pages 7, 8, 9, 10.

“ Whatever the indifferent or the *disaffected* to the church may allege in opposition, I venture to affirm that the unequal size of parishes, and the change of local population, render the erection of new places of worship, on the *establishment*, in various parts of this kingdom, a *grand desideratum* in the present state of our ecclesiastical polity. It is natural to inquire in this place, from what cause originated the inequality of parochial districts. Let us look back then to the age of AUGUSTINE, when he landed on the shores of Kent, and imported, not indeed the rich cargoes of East or West Indian produce, the only riches, which, in the opinion of narrow worldlings, are *devoutly* to be wished for ; but the unperishing treasures of the gospel. He came and fixed his chair in the centre of his province, the kingdom of Ethelbert, where it still stands, in all the dignity and beauty of holiness, a magnificent cathedral. From this seat of ecclesiastical authority he sent forth itinerant preachers to all the towns and villages of his province.

But the great proprietors of land soon found the inconvenience of a ministry so precarious and distant, intolerable; and therefore erected churches on their own estates, and obtained for each a *resident pastor*, either rectorial or vicarial, either an incumbent or a substitute. Thus all the churches in the land were *originally* but *chapels*, auxiliary to their several mother churches, the cathedrals of each diocese. But the piety of those times was great; religion, the chief purpose and business of life, and the lords of the manors soon vied with each other in endowing the churches, from their own possessions with glebes; and rendered the parishes, however they differed in population, commensurate with their own manerial desmesnes. And as their manors, of course, varied in extent, so also varied the parishes, in their boundaries; and so, to this hour, they continue to vary; and, for this reason, it is most desirable that there should be an addition to the auxiliary chapels, all over the kingdom. If the *spirit of piety* can be kept up by zeal in ministers, it admits of no doubt but that places of worship should be multiplied, and accommodated, in every

district, to the local convenience of a faithful and devout people. What avails it that they have a parish church, if the time and labour requisite to resort to it, and return from it, are more than, in the nature of things, they can possibly spare? Tens of thousands are in this situation; condemned, amidst all the lights of Christianity, to live and die in the darkness of Heathenism. The consequence of possessing only a single church, and often a very *small* church, at the extremity of a large parish, extending ten, twenty, or even thirty miles in length, can easily be conceived: and where this is the case, many pious persons, from the cradle to the grave, have never entered their own lawful place of worship, except at their baptism and their burial: and even at these times, not without expence, labour, and difficulty. It is truly a *pilgrimage*, in such situations, to resort to the parish church, often situated, to add to the hardship, on a lofty eminence. The aged and the infirm, who stand most in need of religious consolation, are often prevented, for many years of declining life, from entering the sanctuary, and partaking of the holy sacrament, though they thirst after it, *like*

*as the hart panteth for the waterbrooks.* How far the rapid increase of places of worship, UNFRIENDLY to the established church, is occasioned by a paucity of national churches, disproportioned to an augmented population; and how far it operates to the injury of the established church, and whether it does not render expedient an addition to the number of churches and chapels on the establishment, I leave to the official guardians of our ecclesiastical state, with a respectful deference to the wisdom of those, whose immediate duty it is, to TAKE CARE THAT THE CHURCH SHALL NOT BE IN DANGER. Upon the whole it appears, at least to *me*, that from the APATHY of worldly men to all but pleasure, pomp, or riches; from the infidelity of *conceited sciolists*, who wish to appear wiser than their neighbours; and from the ENTHUSIASM of the more serious part of the lower orders: there is danger, lest the church, which flatters neither worldly propensities, intellectual vanity, nor fanatical extravagance, should be partially deserted. Is not the service of the church actually deserted in the afternoon, at least by the

*higher orders, in almost every part of the metropolis and kingdom? It is particularly desirable, in my opinion, to multiply churches and chapels on the establishment, if it were only for the sake of counteracting the mischiefs of POPULAR ERROR; and of reviving, throughout all orders, a spirit of sober, yet fervent; of rational, yet scriptural, religion."*

SPEECH of the EARL OF HARROWBY on a *Bill for the better support and maintenance of Stipendiary Curates.* 18 June 1812.

P. 6, 7. . . . . "No man is more disposed than myself to consider the property of the Church as equally sacred with our property in our own freehold estates; but there is this difference between them—our property in our freehold estates is absolute, that of the Church is conditional. Even the right of a Patron in his advowson, which courts of law have thought proper to consider as a lay fee, is subject in its exercise to the condition of appointing, within a limited time, a proper person to the benefice. If he

appoints an improper person, the Bishop may refuse to institute him, and upon sufficient cause shewn, will be supported in his refusal by the courts of common law. If he neglects to make any appointment within a specified time, the presentation lapses to the Bishop; and after further neglect on the part of the Bishop, to the Crown. The property of the Incumbent is equally conditional. If he neglects the discharge of the duties for the remuneration of which the profits of his living are given to him, he may, by various processes, under the direct authority both of ecclesiastical and statute law, be totally divested of that property.

“ If Parliament were to repeal the Acts of Henry the Eighth, by which pluralities and non-residence are permitted in specified cases, and the Act of the 43d of the King, by which legal non-residence has been so much extended, no Patron could present to any living an Incumbent who would not reside, or who was already in possession of another living. Would it be possible to contend that such a repeal would be a violation of the private property of the patron ?



P. 15, 16, 17. . . . . “ I am far from supposing that respectability of character, exemplary discharge of duty, or a competent share of learning, are necessarily connected, or even connected at all, with the amount of the salary received. The most exalted virtues may be found in the humble cottage of the Curate, as well as in the ample parsonage of the richly beneficed Incumbent. But human arrangements must be calculated upon the ordinary course of human affairs : we are not to look for apostolical virtues in the Curate, merely because we reduce him to apostolical poverty. How can we expect, considering the Church only as a profession, that men who have necessarily received a liberal education, and who ought to be men of liberal views, will continue to enter into a profession, in which the blanks bear so large a proportion to the prizes ? How can we expect that persons, whose incomes hardly afford the means of subsistence, will be able to keep up that decent appearance which is almost indispensably necessary to ensure the respect of their parishioners ? Much less can we expect that they should be able to conciliate their affec-

tion, by administering to the wants of those who are only in a slight degree poorer than themselves. Want of respect for the persons who discharge ecclesiastical duties, will soon be transferred to the duties themselves. Men are too apt to measure the respect they owe to persons, or to offices, by the respect which they see paid to them by the authorities to which they look up. What must they think of the value which is set by the Legislature upon the persons or the office of those to whose care the religion of the people is entrusted, when they see at how low a rate their services are estimated? How can we be surprised at the rapid progress of every species of sectaries (who are far from allowing the ministers of their congregations to fall in point of income to a level with the Curates of the Established Church), when so large a proportion of the ministers of that church are left in a state of abject poverty; when they are left in that state, not only in cases where the church is poor and the duty light, but where the church is rich and the duty most laborious?

P. 32, 33, 34. . . . . " My chief an-

xiety is, to draw to this subject the attention of your Lordships, to convince you that the call for that attention is the call of duty, as you regard the preservation of that Established Church which is the boast and support of our country. It is assailed from within and from without. Some of its ancient outworks are, in the opinion of many of its warmest friends, no longer applicable to the circumstances of the times in which we live; but its citadel is strong; if repaired upon its own principles, it may resist every attack; let it not be betrayed by want of discipline, or by starving its garrison. While the licences for the erection of dissenting places of worship are increasing from the average of 90 per annum during the first 14 years of the present reign, to an average of 518 during the last 14 years; and the licences for dissenting preachers in a still larger proportion; while there are 1881 parishes, containing a population of nearly five millions of persons, in which the churches and chapels are 2553, capable of containing only 1,856,000 persons, and the places of dissenting worship are 3438; do

not let us shut our eyes to the dangers of our situation ; do not let us imagine, that by denying their existence, we can secure ourselves against their progress.

“ In the most populous parishes, places of worship, according to the Church of England, are notoriously deficient. The people have no option but the entire neglect of all divine worship, or the attendance upon a worship which makes them dissenters from the establishment. While the chapels of every sect are rising round them day by day, and inviting congregations by every species of accommodation, and by the repetition of their services at different hours, the parish church is open perhaps only once on the Sunday ; is insufficient to accommodate the rich ; and in too many places is almost shut against the poor.

“ If any part of this picture is overcharged I shall most sincerely rejoice in being convicted of my error, because every mistake which may be pointed out will be *pro tanto* a diminution of the dangers which I apprehend. Much indeed might be deducted from them, and yet enough would be left to ex-

cite alarm, and to demand attention; if that attention is given, the result must be beneficial. If this measure is rejected, something better will be adopted. It is impossible for things to remain as they are.

For myself, I owe many apologies to your Lordships for having so long detained you; I owe some, perhaps, for having presumed to bring forward a subject which ought to have been placed in better hands. But I trust that the circumstances which I have already stated have vindicated me from the charge of voluntary presumption. It is the duty of every man to throw his mite into your treasury."

“QUARTERLY REVIEW, *Vol.* 10. *No.* 19.  
*October* 1813. *p.* 54 to 57.

“EARL OF HARROWBY'S *Speech on the Bill for the better support and maintenance of Stipendiary Curates.*

“We hope that it is only the beginning of those healing measures which the condition of our Church loudly calls for. Some of the evils and dangers to which it is exposed he

has himself sketched out towards the conclusion of his speech. They are truly alarming." (*Quotation from the Speech, p. 32.*)

“ In many of the most populous parishes the people have no option but the entire neglect of all divine worship, or the attendance upon a worship which makes them dissenters from the Establishment.

“ What are the expedients ordinarily employed to counteract these evils?

“ The Bishop reads a charge pointing out and lamenting the rapid increase of enthusiasm and defection from the Church throughout the Country. The Clergy admire this charge; it is printed at their request, and some of them inculcate and enlarge upon the same topics in their sermons. All they say is probably very just; but as far as it professes to check the evil, it is only a solemn trifling. In large towns the Churches are literally shut against the majority of the poor inhabitants. Our population has more than doubled within a Century, and yet no measures have been adopted for meeting this increase by building or enlarging Churches

in proportion. Even where Chapels have been opened they have almost invariably been appropriated to those who can afford to rent a Pew. We know of one most honourable exception in the case of a Church at Bath, and of another equally meritorious at Birmingham: but for the rest, although a larger number of the midling and upper classes are accommodated with the means of attending divine worship, the bulk of the common people are disregarded. The absolute increase of that Class far exceeds the increase of the upper classes: yet what steps have been taken for their religious instruction in the church? To blame them for attending methodist and other meetings is worse than folly; it is cruel mockery. Under such an alternative as lies before them, they rather deserve to be commended, unless it can be shewn that Methodism is worse than no religion.

“ We are far from imputing blame to individuals, because these things are not better managed in their respective parishes. In most cases we know it is out of the power of individuals to correct them. The law must do

it, if it be done at all. But on this very account we have reason to look for aid from those whose seats in the legislature give them the means, as they impose the duty, of watching over the interests of the Church. A variety of petty rights and privileges are suffered to exist undisturbed, which thwart every zealous attempt to comprehend the poor of a parish within the congregation. The interior of the Church is already allotted in proportions, suitable enough three centuries ago, to the several classes of inhabitants. These have in the mean time shifted, and are often quite inverted: yet the same preposterous distribution of space continues. A manor seat, often empty, or occupied by a single servant, covers an area sufficient to accommodate 20 or 30 willing hearers who are now excluded. A dissenter may be owner of a pew, and out of pure spite to the church, keep it empty every Sunday but one, when he sends a servant to save his privilege. A few passages and corners capable of containing, perhaps, a tenth of the poor, are graciously conceded to them, where they stand or sit as they can, in immediate con-



tact with that forbidden ground which is often wholly vacant. Thousands and Millions there certainly are in the kingdom, who have no admission to a place in their parish Church: and if the obvious expedient be proposed of opening some additional building for public worship, the patron interferes, and without his licence nothing can be done. This patron may be a Dissenter,—he may be a profligate,—a notorious despiser of all religion;—or if a Churchman, every one knows how obstinately men cling to their privileges, in spite of all that can be urged in the name of equity, propriety, and public good. Ought then, we ask, these things to remain as they are? If one tenth part of the inconvenience had been felt in the accommodation for a market town, it would long ago have been remedied by law. Unsightly projections are removed, streets are widened, houses set further back, and market places enlarged, in proportion to the growing wants of a neighbourhood; the Church alone, with all its antiquated arrangements, must remain the same. Against any attempt at improvement for the public benefit, private rights are here

allowed to be insurmountable ; insomuch that it is a notorious fact that while a meeting-house of any denomination may be opened any where without the slightest difficulty, possessing all the sanction and security of law, hardly any efforts will avail towards the erection of a Church of England Edifice in some of the most populous parishes of the kingdom.

“ We do not presume to say what steps the legislature ought to take for the redress of this great evil ; but that something should be done, and that quickly, no considerate friend to the Church will deny. If a local jurisdiction were created invested with summary power in all cases of Church sittings, authorized to allot the space as they might think most conducive to general utility, much good might be effected. But even then the grand object will remain to be accomplished, that of appropriating more buildings to Church Worship, with an especial regard to the accommodation of the poor. Till this is done, we abandon that most numerous class, who have no other means of religious instruction, to the practices of every ignorant and

ranting enthusiast, or to the condition of a heathen, to whom the Gospel is not preached.”

[In this part of the Article is inserted an Extract from a diocesan return of Population, Churches, and Chapels, given in the appendix to Lord Harrowby’s Speech, but it is here omitted as a more recent one is printed in the former part of this tract at pp. 156, 157.]

“ Here we have a list of about 1000 Parishes, containing a population of nearly  $3\frac{1}{2}$  Millions, in which the buildings appropriated to the service of the Church will contain little more than \*One Million; that is, about one \**seventh* of the whole. If we consider further, that by far the greatest part, or rather the whole, of the excluded population, in great and wealthy towns, consists of the lower orders, it is hardly possible to conceive a case which calls more loudly for the immediate attention of the Legislature.

“ We rejoice therefore in the success of Lord Harrowby’s measure, because it has

\* Qu. is not this a mistake ?

taken away one ground of reproach from our Church Establishment. But we rejoice still more in the hope which it affords of future benefits. It might perhaps be more satisfactory to see these important services undertaken by the heads of the church themselves. And we cannot frame to ourselves a line of conduct more worthy of a Christian bishop than such an undertaking. But we are aware at the same time of the difficulties he would meet with, and of the feeble influence which a single Prelate, or even the whole order of Prelates, would possess compared with that of a member of the Cabinet. It is well for us that the Cabinet contains some men sincerely attached to the Establishment, not merely as an Engine of State, but as a pillar of Christianity. And while we admire the firmness and decision, which has been displayed by Lord Harrowby in prosecuting the late measure, we are inclined also to augur well of any future efforts, from the discretion, temper, and moderation which are not less conspicuous in the whole proceeding.”

BRITISH CRITIC, *January 1815.* *Case of  
the Free Chapel at Brighton.*

P. 92. . . . . “ That it may have the desired effect of more speedily calling parliamentary attention to the subject, the subject we mean of the very inadequate provision which at present exists in all the populous parishes of the kingdom for the public worship of the inhabitants, though it places in so striking a point of view the manifold evils which Proprietary Chapels and Lay Elderships engender, that it will lead, we trust, to a very different result to that which he contemplates, and will ensure, as far as circumstances will admit, the division of those large masses of population, which many of our parishes at present contain, into separate cures, provided each with its own Church and its own Pastor canonically appointed, and together with this too-long-neglected redress of the greatest national grievance which now prevails will ensure also the repairing so effectually the broken-down fences of Pastoral jurisdiction, that the intrusive entrance of any

clergyman into another's labours, may in future be prevented."

EDINBURGH REVIEW, *Vol. 17, Feb. 1811,*  
*p. 397 to 399.*

"Instead of making the dissenting churches less popular, why not make the English Church more popular, and raise the English Clergy to the privileges of the Dissenters? —In any parish of England, any layman or clergyman, by paying sixpence, can open a place of worship, *provided it be NOT the Worship of the Church of England.* If he wishes to attack the doctrines of the bishop or the incumbent, he is not compelled to ask the consent of any person; but if, by any evil chance, he should be persuaded of the truth of those doctrines, and build a chapel, or mount a pulpit to support them, he is instantly put into the Spiritual Court: for the regular incumbent, who has a legal monopoly of this doctrine, does not chuse to suffer any interloper; and without his consent, it is illegal to preach the doctrines of the Church within his precincts.

“ It might be supposed that the general interests of the Church would outweigh the particular interests of the rector; and that any clergyman would be glad to see places of worship opened within his parish for the doctrines of the Established Church. The fact, however, is directly the reverse. It is scarcely possible to obtain permission from the established clergyman of the parish to open a chapel there; and when it is granted, it is granted upon very hard and interested conditions. The parishes of St. George—of St. James—of Mary le bone—and of St. Ann’s in London,—may, in the parish churches, chapels of ease, and mercenary chapels, contain perhaps one hundredth part of their episcopalian inhabitants. Let the rectors, lay and clerical, meet together, and give notice that any clergyman of the Church of England, approved by the Bishop, may preach there, and we will venture to say that places of worship, capable of containing 20,000 persons, would be built within ten years;—but in these cases the interest of the rector and of the Establishment are not the same. A chapel belonging to the Sweden-

borgians, or Methodists of the New Jerusalem, was offered two or three years since in London to a clergyman of the Establishment. The proprietor was tired of his irrational tenants, and wished for better doctrine. The rector (since a dignitary) with every possible compliment to the fitness of the person in question, positively refused the application, and the church remains in the hands of the Methodists. No particular blame is intended, by this anecdote, against the individual rector. He acted as many have done before and since; but the incumbent clergyman ought to possess no such power. It is his interest, but not the interest of the Establishment.

“ Now this appears to us a great and manifest absurdity, and a disadvantage against the Established Church which very few establishments could bear. The persons who preach, and who build chapels, or for whom chapels are built among the Dissenters, are active, clever persons, with considerable talents for that kind of employment. These talents have, with them, their free and unbounded scope; whilst in the English Church



they are wholly extinguished and destroyed. Till this evil is corrected, the Church contends with fearful odds against its opponents. On the one side, any man who can command the attention of a congregation — to whom nature has given the animal and intellectual qualifications of a preacher, — such a man is the member of every corporation, — all impediments are removed; — there is not a single position in Great Britain which he may not take; — provided he is hostile to the Established Church. In the other case, if the Established Church were to breed up a Masillon or a Bourdaloue, he finds every place occupied; and every where a regular and respectable clergyman ready to put him in the Spiritual Court, if he attracts within his precincts any attention to the doctrines and worship of the Established Church. The necessity of having the bishop's consent, would prevent any improper person from preaching. That consent should be withheld, not capriciously, but for good and lawful cause to be assigned.

“The profits of an incumbent proceed from fixed or voluntary contributions. The fixed

could not be affected; and the voluntary ought to vary according to the exertions of the incumbent, and the good will of the Parishioners; but if this be wrong, pecuniary compensation might be made (at the discretion of the ordinary) from the supernumerary to the regular clergyman. Such a plan, it is true, would make the Church of England more popular in its nature; and it ought to be made more popular, or it will not endure for another half century. There are two methods; the Church must be made more popular, or the Dissenters less so. To effect the latter object by force and restrictions is unjust and impossible. The only remedy seems to be, to grant to the Church the same privileges which are enjoyed by the Dissenters, and to excite in one party that competition of talent which is of such palpable advantage to the other.

“ A remedy suggested by some well-wishers to the Church, is the appointment of men to benefices who have talents for advancing the interests of religion; but till each particular patron can be persuaded to care more for the general good of the Church than for

the particular good of the person whom he patronizes, little expectation of improvement can be derived from this quarter.

“The competition between the Established Clergy, to which this method would give birth, would throw the incumbent in the back ground, only when he was unfit to stand forward, immoral, negligent, or stupid. His income would still remain; and if his influence were superseded by a man of better qualities and attainments, the general good of the Establishment would be consulted by the change. The beneficed clergyman would always come to the contest with great advantages; and his deficiencies must be very great indeed, if he lost the esteem of his parishioners. But the contest would rarely or ever take place, where the friends of the Establishment were not numerous enough for all. At present the selfish incumbent, who cannot accommodate the fiftieth part of his parishioners, is determined that no one else shall do it for him. It is in such situations that the benefit to the Establishment would be greatest, and the injury to the appointed minister none at all.

“ We beg of men of sense to reflect, that the question is not, whether they wish the English Church to stand as it now is; but, whether the English Church can stand as it now is; and whether the moderate activity here recommended, is not the minimum of exertion necessary for its preservation. At the same time, we hope nobody will rate our sagacity so very low, as to imagine we have much hope that any measure of the kind will ever be adopted. All establishments die of dignity. They are too proud to think themselves ill, and to take a little physic.

P. 394. . . . . “ What is the meaning of religious toleration?

“ That a man should hold, without pain or penalty, any religious opinions, — and choose for his instruction, in the business of salvation, any guide whom he pleases;—*care being taken, that the teacher, and the doctrine, injure neither the policy or the morals of the country.*

P. 402. . . . . “ To a well-supported national Establishment, effectually discharging its duties, we are very sincere friends. If

any man, *after he has paid his contribution to this great security for the existence of religion in any shape*, chuses to adopt a religion of his own, that man should be permitted to do so without let, molestation, or disqualification for any of the offices of life. We apologise to men of sense for sentiments so trite; and patiently endure the anger which they will excite among those with whom they will pass for original.”

A LETTER to *John Coker Esq. of New College Oxford, &c. &c.* By EDWARD COPLESTON, D. D.

*Oriel College, 5 Feb. 1810.*

P. 16. . . . . “ Upon this subject of the Security of the Church, to which many among us are so tenderly alive, it would be well in my opinion if some fresh interference of the Legislature were to take place—some *farther invasion of private rights* for the sake of public good.

“There are *within* the Church private rights and privileges, which, according to their sphere of operation, militate much more di-

rectly against its true interests, than the political franchise of which we deprive the Dissenters ever could. There are rights of *Laymen* which may be exercised, and which have been exercised, in opposition to every sacred principle and duty for which the Church was established.

“ Meeting houses of every description may spring up without molestation ; but whatever be the increase of population in the parish, no building can be opened for a congregation of the Established Church without a Licence from this *Lay Rector*, and applications for such a licence have been repeatedly refused. But whether Lay Rectors or Ecclesiastical Rectors, it makes but little difference to the main argument. *It is a violation of all Church discipline to vest such a power any where but in the hands of Bishops.* This is not a single anomaly ; there are abundance of the same kind throughout the kingdom. And in every parish almost does a private right exist injurious to the Church—the right, I mean, of occupying a space in the church disproportionate to the number who claim it, while hundreds of the

poorer inhabitants are absolutely excluded for want of room. What wonder is it that they repair to irregular and fanatical meetings for religious instruction, if they cannot have it where the Church ought to afford it? Almost any religion is better than no religion; and till some provision is made for accommodating such persons in a regular place of worship, they ought to be praised rather than blamed for what they do.

“The Friends of the Church may talk loudly and eloquently about their attachment to the Establishment, and their abhorrence of methodists; but it is not Penal Laws that will put them down. Let truth and sound argument have their fair chance, before harsher expedients are tried.

“We know by *one example*, in which the zeal of an individual has been verified in deed as well as in word, how gladly the common people will flock to hear the sober and pure doctrines of the church. The author of this plan has indeed set a noble and bright example to all his brethren: and nothing has disgusted me more than to hear him made the object of reprehension among some of

his own order for this truly disinterested and pious work.

“ And yet I doubt not if such a project were entertained by the Legislature as that of new modelling the interior of churches with a view to meet the increased population of certain districts, we shall find many of our pamphlet-writing *friends* expressing the utmost horror at the sacrilege — talking of the sacredness of private property and local privileges — and making a loud bluster about the rights of Englishmen and independence. — Many of those who would view with the utmost complacency a large portion of their fellow subjects for ever deprived of civil rights for the Security of the Church, would in such a case, I fear, clamorously plead *their right, their freehold, their inheritance*, and declare themselves aggrieved, because their partial (and perhaps mistaken) interests are sacrificed to the general cause of Religion. That such would be the case with many we cannot doubt, when we find that a Nobleman of high rank and station, not only in the State, but in this University, acted upon that principle.



“ But in the present age I trust such claims would be wholly disregarded by the Legislature; or if they are respected, I own I am at a loss to understand with what face we can continue the test laws against the Dissenters.

“ The regulation of these matters, it is true, must be left to other hands. Yet no Englishman can be blamed for expressing his opinion upon this or any other subject with submission to the Legislature; and in that sense every thing I have already said will certainly be understood.”

REVIEW of *Dr. Moore's Sermon*, by ROBERT WOOD of *Hammersmith*, in *six Letters*. 1815.

Let. 3rd, p. 17. . . . . “ They (the Methodists) have no wish to attempt an alteration, either of the external or internal constitution of the Establishment; nor to seduce its members from their attachment to, and union with, that Establishment. But perceiving the inadequacy of all the Churches and parochial Chapels in the kingdom to the number of its population — the amazing dis-

proportion betwixt the accommodations they are capable of affording and the inhabitants they are designed to accommodate—calculating that if all the places of public worship established by Law were crowded, not more than one quarter (perhaps I might have said not more than one tenth) of their countrymen could possibly gain admission—satisfied that if all the regularly ordained clergy in the land were conscientious in the discharge of their duty—still were no other means devised, multitudes must inevitably ‘perish through lack of knowledge;’ and deeply lamenting the deplorable moral condition of the great majority of their fellow subjects; their spirits have been moved within them, and they have felt, and still do feel, induced to embrace that liberty of conscience, opinion, and practice, which the mild, tolerant and most excellent laws of their country allow: in order upon the best plans in their power, most extensively to diffuse, and most permanently to establish throughout all generations, that peace and happiness, truth and justice, religion and piety, for which the established church so fervently and devoutly prays.”

VISITATION SERMON *by the Rev. GEORGE MATHEW, Vicar of Greenwich. May 9, 1815.*

P. 28. “ But, when the cause of so great a sin, as Schism in the Church of Christ is declared to be, is attributed to us, whose especial duty it is, to promote peace, unity, and concord, it is needful that we come to facts, and examine the real nature and the state of things. When, therefore, it is proved, that neither an irreproachable life, nor the highest qualifications, in the established officiating minister, nor his acknowledged preaching of the true faith, nor an acceptance of our articles and creeds by the seceders themselves, prevents formation of separate religious meetings; and when, independently of all really serious and conscientious secession, (to which I again disclaim the slightest disrespect and offence) we think on the numberless causes which confessedly operate for sectarism, and remember, besides, the woeful want of Churches sufficient for the population, by which thousands, who would belong to the established

communion, are kept from it;—we may reasonably remonstrate upon the heaviness of the charge against us, which is undoubtedly as unjust, as it is indiscriminate.”

*A Statement of Facts, respecting the Population of the Parish of Manchester, shewing the great want of a New Free Church. By the Rev. CECIL DANIEL WRAY, A. M., of the Collegiate and Parish Church of Manchester.*

“ The rapid increase in the population of the parish of Manchester, and the yearly erection of places of worship not in unison with the ecclesiastical establishment, have led many persons to turn their thoughts to the consideration of those means which would be most likely (under God’s blessing) to counteract the dangers with which the Church of England is threatened. Though the increase of Methodists and of other religious sects is owing in some degree to the spirit of the times; yet “ this is rather a *consequence* than a *cause*” of the great number of dissenters: the principal reason will be found in

the want of accommodation in our Churches. As a proof of the eagerness of the lower classes to attend the service of the Church of England, it is a fact which I have often witnessed, that several persons come to the Collegiate Church on Sunday mornings a considerable while before the service commences, some as early as nine o'clock, solely for the purpose of securing to themselves good seats:—and I have been informed on good authority, that many bring their dinners, in order that they may be ready to occupy good seats against the afternoon service begins.

“ Indeed so apparent is the danger with which the Church is threatened, that some of the Bishops and Archdeacons in their charges, and several friends of the Establishment, as well laity as clergy, have already sounded the alarm, and endeavoured to call the attention of Government to the pressing evils with which we are surrounded. One clergyman in particular, the Rev. Richard Yates, B. D., Chaplain to His Majesty's Royal Hospital, Chelsea, &c., has taken a comprehensive view of this subject: and in a letter addressed to the Right Honourable the

Earl of Liverpool, has brought before the public, such a statement of facts, respecting the population of London and its vicinity, and the disproportionate number of Churches to receive that population, as must create the most serious alarm in every reflecting mind. (*Extract p. 76 to 78, and 96, 97.*)

“ Many more valuable remarks are to be found in this letter respecting the absolute necessity which exists for the erection of New Churches in the large and populous towns; but we must now leave them to give a statement respecting the population and the want of public places of worship in our own immediate neighbourhood.

“ As it may not be known to every one into whose hands this statement may fall, it may be desirable, in order to form a just estimate of the subject, to observe that Manchester is *one immense parish*, comprising within its limits *thirty townships*: that according to the return of population in 1811, the two townships of Manchester and Salford alone, comprised a population of 98,573 souls, and that the total numbers in the parish of Manchester, were 136,370. Certainly this is *by*

*far the most populous parish* in England, though Mr. Yates, in his letter to Lord Liverpool, has supposed St. Mary le Bone to be the most populous parish.

“ The duty also performed in the Parish Church, is also, perhaps, the most laborious in the kingdom. For besides prayers twice every day throughout the year, the Litany is read and a Sermon preached every morning at six o'clock on Sundays, from the 1st of March to the last Sunday in September. There are upon an average from forty to fifty christenings every Sunday afternoon, besides christenings on the week days ; and on some of the great festivals, as Christmas day, Easter day, and Whitsunday, there are generally from 120 to 140. On the first day of the present year, I myself christened ninety-three children. Nor is it uncommon to have fifteen or twenty marriages *at one time* in the Parish Church. On the 6th of February of the present year, there were twenty-nine couples married.

Throughout the whole of the present year, the banns of marriage published each Sunday morning for the first, second, and third time

of asking, have seldom been less than 120 in number; on one occasion they were 156.\* This is a prodigious number; especially when it is stated that there are two other churches in Manchester, St. Mary's and St. John's, wherein banns are published and marriages solemnized, and must afford a tolerable idea of the population of this immense parish.

“ Having been early led to consider this amazing population, as well as to deplore the great want of accommodation in our Churches for the lower orders, and indeed the total inadequacy of the Churches to contain a tenth of the number of those, who ought, and have a right, to hear the Liturgy of the Church of England read every Sabbath day, I determined, as far as I was able, to call the attention of those parishioners to the subject, whom I considered most able and willing to contribute their assistance towards remedying the evil. With this view the reasons and plan of a new free church were laid before the public through the medium of a newspaper of extensive circulation, having been previously submitted to the inspection of the Bishop of Chester; who, with a zeal worthy of his rank in

\* 5 Nov. last, 157 Publications.



the Church, declared his readiness to forward so necessary an undertaking with all the power and influence which he could command.

P. 9. . . . . “ There are in the *whole* parish, twenty-three places of worship under the Establishment, capable of holding certainly not more than 18,583 persons.

“ It hence follows, that out of the whole population, supposing every Church and Chapel to be *crowded to excess*, there still remains in the single parish of Manchester, the astonishing number of ONE HUNDRED AND THIRTY-ONE THOUSAND FOUR HUNDRED AND SEVENTEEN SOULS, who are entirely excluded from any place of worship where the service of the Church of England is performed, and supposing the dissenting meeting houses capable of holding 30,000, (which they cannot do) still 100,000 and upwards would be excluded from any place of worship in the single parish of Manchester.”

AN ADDRESS, &c. by T. F. MIDDLETON,  
D. D. now *Lord Bishop of Calcutta*.

P. 8. . . . . “ Of Proprietary Chapels, whatever praise may be due to the zeal and talents

of the Clergy, who officiate in them, I do not profess myself to be friendly to the principle. Wherever they exist, they have arisen out of the deficiency of our Parochial Establishments; for which, however, they afford but a very inadequate substitute, while they contribute to perpetuate the evil: they cannot but render the more opulent Parishioners in many instances indifferent about wants, which they themselves no longer feel. The principle, to which they owe their origin, is no other than that of commercial adventure.

P. 11. . . . “ From the nature of them, it is not to be supposed that they afford any considerable convenience to the Poor: it is not reasonable to expect that Individuals should gratuitously do much to mitigate an evil, which whole Parishes are backward to remove on account of the expence. Neither do Free Chapels, though undoubtedly suggested by the purest Benevolence, seem to answer all the ends of Public Worship: whatever tends to separate the Rich from the Poor in the presence of Him, who is the Maker of both, is so far exceptionable: let them, at least on one day in the week, “ meet together:” to the Rich

it teaches Humility, while it inspires the Poor with Confidence; and it serves to unite both in the bonds of mutual dependence and esteem.

“ In truth, the objects proposed are attainable in all their variety and in their full extent, *only in a Parish Church*. It makes Religion visible: it invests the service of God with dignity and veneration; it connects the Pastor with his Parishioners, and the Parishioners with each other; and it helps to stimulate the exertions of all, in what it has made a Common Cause: it excites an interest in that, to which in independent Congregations the attention can be but rarely directed; I mean, the concerns of a Parish; in its Order and good Government; in its regulation and Improvement; in the support of its Charities, where it has such as might be expected, and in the Foundation of them, where they are wanted: in short, the practical and civil results of Christianity must be looked for in the influence of the Parish Church. I press this point the more earnestly, from observing a prevailing prejudice in favour of Chapels: it is commonly alleged, that two Chapels would afford the *accommodation* of

a large Church: but accommodation is not all which is desired: you want much more: you have as yet no Parochial character, no pervading sentiment, no common feeling directed to a given end: you require not so much to be divided and distributed, as to be brought together. Christians are to be viewed not merely as Worshippers of their Maker, but as Members of Society: and in Society the lowest Civil Subdivision is a Parish.

P. 23. . . . . “ But though I have thought it my duty to offer some observations on the general character and mischiefs of Division, I am ready to acknowledge that in this Parish little or no blame attaches to the Seceders: they may plead that they have no alternative: are they to live without the public exercise of Religion, and to bring up their families in Heathen ignorance, because it is their lot to reside in a Parish, which has not provided for the religious wants of the Members of the Establishment? They are clearly required to sacrifice the weaker scruple to the stronger. It is the duty of every Christian to make public profession of his Faith in **THE REDEEMER**; and

if he cannot do this according to the method, which his conscience prefers, and in the society of persons, with whom he agrees in all essential points of doctrine and discipline, he is permitted and even bound to join that Congregation, to whose tenets and practice his conscience is least repugnant.

P. 24. . . . “ To Toleration, understood in any practicable sense, I am as much a friend as any man ; but Toleration supposes an Establishment, as the exception supposes the Rule : and in what manner are the poorer members of the Established Church treated in this Parish ? Not content with tolerating those, who differ from us, we persecute those who agree with us ; unless the withholding from them the mode of Worship, which they actually prefer, and compelling them either to embrace another, or else to live without any, deserve a milder appellation. It does not lessen the disgrace of this proceeding, that it is peculiar to the members of the Establishment. It was stated at a late Meeting, that the Sectaries of various denominations within this Parish have rather more than *twice* the accommodation in their places of Wor-

ship, that we have in our Church and Chapels: I believe the statement to be much within the truth: but who would ever have anticipated the inference, that therefore we have little need of a Parish Church? Has not this disproportion arisen in great measure from the want of provision for Parochial Worship, and especially of seats for the Poor?

“ I need not urge the necessity of inculcating Religious principles in early life: I would, however, suggest, that it avails but little to inculcate such principles in private, unless they be matured into a habit; and that in a creature so constituted as man, religious habits, even if they be acquired, will not long be retained without the aid of public example: the lessons of the nursery must derive their efficacy from the Service of the Church. But of the children of the Poor it is impossible to hope, that many of them are educated in the principles of the National Religion.

P. 27 . . . . . “ Of the remaining Poor Children of my Parish, who amount to some *Thousands*, I neither know, nor can know any thing: many of them, I would hope, attend

the Service of the Dissenting Congregations ; but many more, I fear, have never been accustomed to attach any idea of sanctity to the Seventh Day, but pass it in idleness, if not in vice and profaneness. It is with the view of affording a remedy to evils like these that the *National Society* is endeavouring to give efficacy to the admirable system of DR. BELL: but unhappily that system cannot be introduced among us in the present state of this Parish, to any considerable extent: it is the object of that great Instructor, not merely to teach the elements of useful knowledge, but to inculcate the principles of Piety and Order; not merely to enable the Children of the Poor to become more skilful mechanics or more intelligent servants, but to make them the sons and daughters of their *Country*, and to attach them to its venerable Institutions by the force of early association: that they may “hear and hold fast the form of sound words,” he does not commit them to Chance, or to what is little more to be depended upon, the Care of ignorant or irreligious Parents; but he sends them to the Parish Church, wherever there is one, in which they can be assembled, and places

them, where our Canons suppose them to be placed, under the eye of their Parochial Pastor, that they may be catechized, instructed, and confirmed in their Christian Faith.

P. 31. . . . . “ The condition of this Parish is capable of almost incalculable improvement; and the foundation of that improvement must be laid, if any where, in the Act for building a \*PARISH CHURCH. This will make you Members of a new Community:—it will excite a feeling for the common good:—the rising generation will be early trained to habits of Piety:—the Rich and the Poor will assemble together before the Universal Parent:—you will acquire an interest in the honour and dignity of your Parish:—Parochial Charities will start into existence;—and the Tablets, which shall record your Virtues, preserved to your Descendants in the Sanctuary of the Most High, will teach them lessons of Piety and Benevolence through the force of Hereditary Example.”

\* These advantages being conferred by *One Church* on no more than about 4000 inhabitants, the remainder of the 40,000 would still be in fact without a Parish Church, if a further sub-division be not made.



BRITISH REVIEW, *No. 8, May 1813, Art. 21, p. 371.*

“ Having long considered the parish of St. Pancras as exhibiting a melancholy specimen of the weak state of our church establishment; having long looked with a mournful presage at its parochial church, capable only of containing 200 out of 40,000 inhabitants, we have always hitherto somewhat consoled ourselves with the assurance that whenever a clear exposition of the case should be made to the inhabitants at large, the utmost zeal would display itself in providing a remedy for the evil; and that this zeal would be crowned with the sanction of parliament, and the blessings of all Christians of the Church of England. The strenuous opposition from the inhabitants, which the measure lately on foot for building a new and spacious Church in the centre of the parochial population, though not in the centre of the parish, to be capable of accommodating 2000 persons, having half its seats left open, and a certain number reserved for the use of the different schools, was a sad disappointment of the hopes we had formed. But the grounds

on which the bill was successfully opposed\* in parliament were such as to make us sicken at the religious apathy among the natural protectors of our venerable church establishment. That there were plenty of chapels of one sort or another, and that the great majority of the parishioners felt no want of accommodation, notwithstanding what we have stated as to the number and condition of existing places of worship, for members of the national church, would with us have been the strongest imaginable motive to the support of the measure in question. If those whom the want of room, reception, or accommodation in our church, have driven into other communions, have, when the church has turned her mendicant arms towards them for assistance, shut their ears to her wants, this, surely, ought to be the strongest argument for seeking to secure the affections of those who still retain their attachment to the church of England by affording them the

\* Qu. Were not these merely pretences? Did not the opposition really arise from requiring 40,000 to contribute to the building of *one* church only, which must necessarily leave 38,000 without that accommodation for which they were required to pay?—R. Y.

means of attending her worship. Are meetings in open vestries assembled, with their popular haranguers in the bowling-greens or skettle-grounds of public houses, to determine questions of this sort by acclamation? And is parliament to become the registry of their plebiscita? Is it thus that it is to be determined whether God shall be worshipped or not in a temple worthy of himself?

P. . . . . “ It is indeed affecting, when we view the metropolis from some neighbouring eminence, to observe that portion of it inhabited by the greatest number of legislators, the greatest number of the wealthy and the well-educated, that part which is inhabited by those who hold the highest offices in church and state, wearing the appearance of a quarter appropriated to persons under sentence of excommunication : the city rich in ecclesiastical structures; the west end of the town presenting a tiresome length of street, with scarcely a single edifice appropriated to religion ascending from amidst the vast mass of inhabitation. ‘ But have we not chapels in abundance?’ There again you wound the faithful adherent to our national Church. The chapel system (as generally conducted)

is our reproach ; as all paltry substitutes are in the eyes of those who have grave, and wise, and catholic ends in their view.

P. . . . . “The numbers who have joined the dissenters would be almost lost in the calculation, were we to ascertain the whole amount of absentees from the worship of the church of England. It is not to dissenting places of worship that we must go in search of them. Those structures are too small, and too few, to contain the thousands that are *missing*. So that the vast numbers unprovided with the means of worshipping God according to the forms of the established church, are not to be considered as so many added to the stock of *dissent* ; but to that of atheism. There can be no doubt, that in many parts of London, and other crowded towns, there are entire streets of immortal beings living in the sullen neglect of public worship, and scarcely cognizant of the being of a God. What a frightful consideration is this, at a period in which the principles and morals of the labouring classes of the community are known to be such as to indicate an advanced state of disaffection ; while all the vehicles of information to which they usually resort are

constantly feeding that disaffected state of mind with such materials as have a tendency to produce an explosion! It is a heart-breaking truth, that the mass of our artisans and manufacturers are gone from our religious assemblies. They indeed still congregate on a Sunday; nor are they without their ministers. But the public-house is their place of assembly; and the editors of our Sunday newspapers their ministers: ministers, it is to be feared, whose doctrines find a more willing reception where they are disseminated than takes place where those of a higher origin are taught. It may not, however, be too late for the adoption of measures tending to recover these deluded, and therefore dangerous beings. But no half measures, in so advanced a state of the evil, must satisfy us. We think with our author, that a parish church is the only effectual supply to the want created by an increased population. This brings along with it a system of moral police, the inspection of schools, the catechising of youth, and many other great engines of moral improvement, unknown to the modern chapel system.

“ Before we dismiss this momentous subject, we will take the liberty of suggesting to those who are desirous of serving their country in its religious concerns, not to lose sight of a measure formerly in use, but which does not seem to have sufficient prominence in our modern plans of reform,— we mean the division of a large parish into smaller ones, when the population is overgrown. There is a certain limit to which the parish boundary ought to be confined, in order to make the force of its ministry, and of its police, felt at the circumference, as well as at the centre of its inhabitancy.

“ That the force of example may not be wanting here, we will mention the instances which former times have left us for our imitation in like circumstances. Out of the parish of St. Martin in the Fields, three other parishes have at successive periods been taken, viz. St. Paul, Covent Garden; St. James, Westminster; and St. George, Hanover-square. Out of the Parish of St. Dunstan, Stepney, were taken the four parishes of Christ-church, Spitalfields; St. Matthew, Bethnal Green; St. George in the East;

and St. Ann, Limehouse. The parish of St. George, Bloomsbury, was taken out of that of St. Giles in the Fields. The parish of St. Luke, Old-street, was taken out of that of St. Giles, Cripplegate. St. John, Horslydown, is a parish taken out of that of St. Olave, Tooley Street. The parish of St. George the Martyr, Queen-square, was taken out of the parish of St. Andrew, Holborn: its present church was formerly a chapel of ease to St. Andrew's, Holborn; but was constituted a parish church when the parish was formed. These precedents, we trust, will be followed, whenever an overgrown population requires the extension of those means of instruction, on the administration of which, the stability of nations, and the comfort of the individuals who compose them, materially depend."

LECTURES by the *Right Reverend* BEILBY  
PORTEUS, D. D. *Lord Bishop of London.*  
*Vol. 1, p. 205.*

"There cannot be a stronger indication both of love to mankind and love towards

God, than erecting places of worship where they are wanted. Without buildings to assemble in, there can be no public worship. Without public worship there can be no religion: and what kind of creatures men become without religion; into what excesses of barbarity, ferocity, impiety, and every species of profligacy they quickly plunge, we have too plainly seen; God grant that we may never feel.”—— His Lordship then adds in a note ——“ There is a most dreadful want of this nature in the western part of this great metropolis. From St. Martin’s-in-the-Fields to Marybone church inclusive, a space containing perhaps 200,000 souls, there are only five parish Churches, St. Martin’s, St. Ann’s Soho, St. James’s, St. George’s Hanover Square, and the very small church of Marybone. There are, it is true, a few chapels interspersed in this place; but what they contain is a mere trifle, compared to the whole number of inhabitants in those parts, and the lowest classes are almost entirely excluded from them. The only measure that can be of any essential service is the



erection of several spacious parish churches, capable of receiving very large congregations, and affording decent accommodation for the lower and inferior, as well as the higher orders of the people. In the reign of Queen Anne, a considerable sum of money was voted by Parliament for fifty new churches. It is most devoutly to be wished that the present Parliament would, to a certain extent at least, follow so honourable an example. It is, I am sure, in every point of view, political, moral, and religious, well worthy the attention of the British Legislature. A sufficient number of new parish churches, erected both in the capital and in other parts of the Kingdom where they are wanted, for the use of the members of the Church of England of all conditions, would very essentially conduce to the interests of religion, and the security and welfare of the Established Church."

Although his Lordship's notice of the subject offers only an imperfect view of its real magnitude, his pious and enlightened

mind could not but duly appreciate its National Importance; with the authority of this much respected and venerable Prelate I therefore conclude.

And earnestly praying, in the energetic language of Parliament, "that a work so much for the Honour of God, the Spiritual Welfare of his Majesty's Subjects, the Interest of the Established Church, and the Glory of his Majesty's reign may be carried on and perfected," I have the honour to be, with great respect,

My Lord,

Your Lordship's

most obedient servant,

RICHARD YATES.

*Chelsea College,*

*January 28, 1817.*

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